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MEMORIALS

OF DECEASED MEMBERS

OF THE

SOCIETY OF FRIENDS.

COMPILED FROM VARIOUS AUTHENTIC SOURCES.

BY SUSANNA CORDER.

> "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours: and their works do follow them:" Rev. xiv, 13.

SIXTH EDITION.

WITH A CONSIDERABLE NUMBER OF ADDITIONS.

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PREFACE.

THROUGHOUT the different periods of our history, as a distinct religious Society, there has been amongst us a succession of dedicated followers of the Lord Jesus Christ; who, through the power and efficacy of divine grace, have been enabled, by a humble and circumspect walking in the fear of God, to afford convincing evidence to those around them, that their's was "the victory that overcometh the world," even that "faith which worketh by love," "purifying the heart."

The following pages contain memorials of some of these. Amongst the number here selected, the reader will find notices of individuals, who were conspicuously engaged in advocating the cause of the blessed Redeemer; and the remembrance of them, and of their labours, is precious to many. Others, perhaps not less subjected to the sanctifying influence of the Spirit of Truth, were led in a more hidden path; and the fulness of their light did not diffuse itself, until the day was about to close, when the brightness of the "sun of righteousness" shone around them, and gilded the dark "valley of the shadow of death."

There is, in the economy of divine grace, a great diversity of operation; yet all in harmony and infinite wisdom. And whatever may be the varied gifts, or the external circumstances which distinguish the disciples of a crucified Saviour, "it is the same God who worketh all in all." And may we ever be impressed with the deeply instructive and encouraging truth, that *this working of the Spirit* produces in each the same blessed result; that, whereas in our fallen state by nature, we are all "the servants of sin," those, in whom this transforming power is suffered effectually to operate, become "servants to God," have their ,'fruit unto holiness, and the end everlasting life."

The object in this compilation is not to eulogise the dead, but to magnify the goodness and mercy of "him who loved" them, "and washed them from their sins in his own blood;" and to excite survivors to use all diligence to make their calling and election sure, remembering the solemn injunction: "*Be ye also ready*, for in such an hour as ye think not the Son of man cometh."

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MEMORIALS, &c.

JOSEPH WHITE.

In reading the memorial of JOSEPH WHITE, of Bucks County, Pennsylvania, we have been forcibly impressed with that declaration, "The memory of the just is blessed:" Prov. x, 7. And as it will probably be new to many of our readers, and is calculated to prove deeply instructive to all, we consider it desirable to give it a place in this collection.

He was born at the Falls on the 28th of the eleventh month, 1713. Being young when his father died, he was brought up under the care of his relations and friends: and through the extendings of heavenly regard whilst young, and attending to the teachings of the Holy Spirit, he was preserved from many of the follies and extravagancies incident to unthinking youth, and prepared to fill the very important station of a minister of the gospel of Christ: in which character he spoke in our religious meetings, about the twentieth year of his age. And continuing, in a good degree, faithful to the measure of light and grace communicated, he grew in his gift, and was favoured with qualification to exercise it in the demonstration of the Spirit and with power.

He was naturally of an open and cheerful disposition, and honestly concerned for the promotion of piety and virtue, and for the support and maintenance of good order in the church; for which service he was eminently gifted, often expressing his desire that the authority of truth might be kept up in all our meetings for discipline. He was exemplary in his life and conversation, a diligent and timely attender of our religious meetings, when health of body permitted; and was often favoured therein in public testimony and supplication, much to the comfort and edification of the truly humble worshippers. And although he had a large gift in the ministry, he many times sat meetings in silence, waiting upon the Lord: not being hasty or forward to utter words; being careful not to minister without the heavenly life and power that first raised him up in the ministry, whereby his public service was greatly to the consolation and refreshment of many.

He was, at different times, engaged in the love of the gospel, to visit his friends in his own and several of the adjacent provinces; also in Maryland, Virginia, and North Carolina. And having, for some considerable time, been weightily impressed with a sense of duty to pay a similar visit to Friends in Europe, he, with the concurrence and unity of his brethren, took shipping for that purpose in the year 1758, and after a short passage, landed in England; and having pretty generally visited Friends' meetings in England, and Ireland, and some parts of Wales, he returned to his beloved family, having been from home in that service nearly three years. He produced certificates of Friends' unity and good satisfaction with him, and his public labours amongst them. He was many times engaged in visiting families, being well qualified for that weighty service. He much enjoyed the company and conversation of his friends, was a loving and affectionate husband, a tender parent, and a good neighbour; generally beloved by those who knew him; being in several respects useful in the neighbourhood where he lived.

He was, from his youth, subject to frequent attacks of indisposition; but as he advanced further in age, intermissions of health grew short, and pains increased, which brought on other bodily infirmities, all which he bore with patience and resignation; often praying he might not be off his watch when his pains were exquisite, nor his faith fail in the time of trial. He believed it to be through the goodness of God, that he was thus dealt with, in order more and more to wean him from all outward connections and nearest ties of nature; that, being as the pure gold refined through the furnace, he might with triumph join the redeemed that were gone before, which he at times had a foretaste of; but the time when, as he himself sometimes expressed, he did not then see, believing it to be consistent with divine wisdom to keep it hid from him. During the latter part of his time, for several months, he slept but little in the night season, being at times engaged in reverent intercessions and divine contemplation, and appeared to be waiting for the solemn moment of dissolution.

He lived in the compass of the Falls particular meeting until a few years before his death, and then removed to Makefield (a branch of the same monthly meeting) and having for a considerable time felt strong desires (if favoured with health) to go to the Falls meeting, on a monthly meeting day, he set out for that purpose; but the weather being cold, and he in a weak state of health, he soon found himself unable to perform the journey, and returned home. But some time after, feeling his bodily health somewhat restored, and love renewed, he set out, in company with his wife, one first-day morning, and got to the meeting, where he was favoured with an open time in public testimony, much to the satisfaction of those present.

After the meeting was over, and Friends gone out, a Friend being desirous of speaking to him, not seeing him out of doors, returned into the house, and found him sitting on a seat unable to move without help; and he was taken to the house of a Friend. The attack, being of the paralytic kind, continued ebbing and flowing for some hours, in which time he uttered many weighty expressions; some of which being taken down, are nearly as follows:—

Being asked by his son how it was with him, he answered, "I do not know but that I am near my end. My desire at this time for thee is, that thou seek unto the Lord for assistance to govern thee in thy conduct in this fluctuating life; for I have found Him to be a sure help and counsellor to me. If thou follow after Him in truth and sincerity, as I have endeavoured to do, He will be unto thee a sufficient director, a teacher that cannot be removed into a corner. I have not been anxious to gather a portion of this world, nor make to myself mammon of unrighteousness: for I think I have seen a snare that has attended many young people on these accounts. I have ever from my youth had a desire to be more in substance than in show; let me appear as I might in the sight of men, their praise I sought not for; but I have sought the honour of God, and there is a place, where no trouble shall annoy, prepared for me. You that stay, be more humble, and when trouble awaits you, look not upon, nor trust to, the arm of flesh for assistance, but stay yourselves upon Him who suffered for you, for me, and for all mankind; for I have for some time believed, and lived in the hope thereof, and am now in measure confirmed, of more glorious things yet to be revealed to the church of Christ, and that further and greater discoveries will yet be made, with respect to the Christian religion, than ever yet has been since the apostacy."

And after a short pause, he uttered these expressions: "The door is open, I see an innumerable company of saints, of angels, and the spirits of just men, which I long to be unbodied to be with; but not my will, but thine be done, Oh Lord! I cannot utter, nor my tongue express, what I feel of that light, life, and love that attends me, which the world can neither give, nor take away from me. My sins are washed away by the blood of the Lamb that was slain from the foundation of the world; all rags and filthiness are taken away, and in room thereof love and good will for all mankind. Oh, that we may become more united in the church militant, and nearer resemble the church triumphant! Oh, that we all might make such an end as I have in prospect: for it is all light, all life, all love, and all peace. The light that I see is more glorious than the sun in the firmament! Come, Lord Jesus Christ! come when thou pleasest, thy servant is ready and willing; into thy hands I commit my spirit. Not my will, but thine be done, Oh Lord! I am near to enter that harmony with Moses and the Lamb, where they cry, 'Holy! holy! holy!' I cannot express the joy I feel. If any inquire after me, after my end, let them know all is well with me."

The next day, finding himself in degree relieved from his disorder, he was taken to his own house, where he remained in a weak state of health for some time, being unable to go much abroad: and a short time before his death, his pain having been sharp the fore part of the night, but abating during the latter part of it, his wife fell asleep; he as usual slept not, but after some time called to her in these words: "My dear, I believe I must take my leave of thee. I have never seen my end till now, and now I see it is near, and the holy angels inclose me around, waiting to receive me." He departed in much stillness as in a sleep, the 10th day of the 3rd month, 1777, and was interred in Friends' burying ground at the Falls meeting-house on the 12th of the same; his remains being attended to the grave by a large number of Friends and neighbours. The Friends of the Monthly Meeting, after giving these particulars respecting him, add, "May we, under the consideration of our great loss of him, and many other faithful labourers in the Lord's vineyard, now removed from us, be incited so to follow their footsteps, that with them, we may be partakers of that incorruptible inheritance, which is reserved for the righteous when time here shall be no more."

DAVID FERRIS was the son of Zachariah and Sarah Ferris, and was born in Stratford, in Connecticut government, New England, the 10th of the third month, 1707.

He was a minister much esteemed in our religious society; and, from a very interesting memoir, which he left of his life and of his Christian experience, the following instructive account is compiled.

His parents were Presbyterians, and educated him in that community. In reference to his early life, he says, "My father, while I was very young, moved to a place called New Milford. It being a newly settled place, I had not the advantage of a school; but, under the care of my mother, I soon learned to read the Bible, and understood that there was a Supreme Being, who made all things, and preserved and upheld them in their order: and that, as the workmanship of his hand, I stood accountable to him for every part of my conduct. About the eighth year of my age, I was informed that the Divine Being was self-existent, without beginning and without end; and not being able to understand how that could be, I sometimes thought so intensely on the subject that I became much bewildered. At length it was shown me, that the proposition was too high for my comprehension, and I received something like a reproof for searching into things beyond my capacity. From that time I was fearful of prying into such deep mysteries.

"My mother, being a religious woman, and much concerned for the good of her offspring, both temporally and spiritually, was frequent in giving them good advice and admonition; desiring that we might shun the paths of error; and teaching us, by her own example, as well as by precept, to walk in the ways of virtue, which lead to peace. This was a great help to us while young, and was not easily forgotten when we came to maturity. Death was a frequent subject of my thoughts; and, in the twelfth year of my age, I was frequently called by the Holy Spirit to forsake evil, and leave youthful vanities, which I then delighted in, and to be sober and circumspect in all my ways."

By attention to the divine call, and to the reproofs of instruction, he was, it appears, in a remarkable degree preserved from evil.

He thus describes his experience in these days of comparative childhood. "My mind was humbled under a sense of my daily want of divine help; and as I abode under a religious concern, attending to the reproofs of instruction, which are the way to life, an increase of light and life was communicated to me, so that I came to delight in virtue. As my desires and care for divine things increased, the knowledge of them was unfolded. I could truly say, the Lord was my delight. And for some years, as I dwelt in his fear, his yoke was easy, his burden light, and all childish vanities were burdensome.

"While I kept near the spring of life, with my mind fixed on the true object, the world and the things thereof lost all their lustre. But, alas! not keeping my eye single to the light, I lost my Leader; and then, by little and little, the world rose again with splendour to my view. Earthly delights and vanity got such hold on my affections, that I took great pleasure in airy and vain company. This was an unspeakable loss to me, and I mention it that others may take warning by my harms. It seemed almost miraculous that I was ever restored from this lapsed state. My mother mourned over me, and often advised and urged my return, showing me the danger of such a course of vanity. Yet I was not wholly forsaken by my inward Monitor and former Guide. At times it reproved me, at other times called me, wooing and pleading with me to return. Sometimes, in the midst of my vanity, I saw that I was in the way to death; and that it would land me in everlasting confusion if I did not forsake it. Sometimes my concern was so great, that I was obliged to leave my vain companions, and retire so full of trouble and distress, that I had no satisfaction until a considerable time afterward. During these seasons of affliction, I was ready to promise to forsake my vain course of life, and to covenant with the Lord that I would do so no more, provided he would be pleased to grant me his assistance. But my efforts, being too much in my own strength, proved unavailing. Vanity so prevailed that I took great delight in music, dancing, and other vain amusements.

"In the twentieth year of my age, I was visited with severe illness; so that I, and those about me, had very little hope of my recovery. Then death stared me in the face; and a dreadful scene of woe, anguish, and misery opened to my view. It appeared clear to me that if I were then taken off the stage of action, I should be unavoidably lost; and that evil spirits were waiting around me, to convey my soul to the mansions of misery and everlasting darkness; so that my horror, anxiety, and distress were inexpressible. In the utmost anguish of mind, I cried to the Lord for help; promising amendment, if more time and ability were afforded me; and it pleased a kind Providence to be propitious to me; so that I was restored to health; and in about a month, was able to walk out.

"After my recovery, I remembered the distress I had been in, and the promise I had made, when under the dreadful apprehension of everlasting misery and destruction. I saw the necessity of a faithful performance of my vows. I was sensible that there was a work to be done; and that if I did not now comply with my promise, I should have to pass through the same, or rather a worse scene of misery and distress. It appeared probable that a more convenient opportunity for repentance than the present would not be afforded; and I concluded that this was the time to turn from vanity; forsake my evil ways; and renounce all my sensual delights. But, when I had resolved to begin the necessary work of reformation, the adversary of all good tempted me to believe that it was too late to think of obtaining peace with my Maker; for this plain reason, 'that, as there was a day or time, in which men might be saved; so, if they let that opportunity pass away unimproved, it would be in vain to attempt it afterward.' He suggested that I had had such a day of visitation, and had passed it by; that I had been uncommonly favoured with help, and for a time did not accept of it; that I had been made a partaker of the Holy Ghost; that I had tasted of the good word of God, and of the powers of the world to come, and had fallen from it; so now it was impossible that I should again be renewed unto repentance; seeing I had crucified the Son of God afresh, and put him to open shame. This reasoning appeared so strong, and so consonant to the apostle's doctrine, that I gave up the point; and concluded it was too late to attempt a return, with hope of acceptance.

"From that time, during the space of about two months, I never sought for mercy; but remained in utter despair.

My trouble continued and increased; so that I had no satisfaction in life. On a certain day, in this season of despair and deep distress, I concluded to leave my native land, and go into some foreign country, to spend the residue of my days; where I purposed to remain unknown, and that none of my relations or acquaintance should know what was become of me. Being, in my own apprehension, a poor, lost, reprobate creature, I was not willing to remain at home, to be a disgrace to my relations and country people. This was a day of the deepest affliction and distress that I had known. Towards evening, as I followed the plough, my attention was arrested, as it were, by a still, small voice, saying, 'The blood of Jesus Christ his Son cleanseth from all sin.' But I put it by; saying in my heart, 'It is too late; there has been a day wherein I might have been cleansed; but, alas! I have let it pass over my head for ever.'

"Some time after this, (perhaps half an hour,) while I was musing on what land I should flee to, the same words passed through my mind again, with more authority than before, and commanded my attention rather more closely than they had done; but I again put them by; concluding I had lost all right to apply them to myself. So I resumed the consideration of my flight to a foreign land. In the mean time my sorrow and anxiety of mind increased, so that I was not well able to support it, or go on with my business. But while I was still musing, the same words, unsought for, and unexpectedly, passed through my mind, with greater power and authority than at any time before; 'The blood of Jesus Christ his Son cleanseth us from all sin.' At the sound of them my soul leaped for joy. I felt that a door of hope was opened, and said in my heart, 'If *all sin,* why not *mine?*' Then a living hope sprang in my soul. I saw the arms of mercy open to receive me, and the way cleared before me as a road through a thicket.

"I was now filled with joy unspeakable; thanksgiving and living praise to my Redeemer, arose in my heart for the experience of so great and marvellous a deliverance. That my feet should be plucked out of the mire, and set upon a rock; that I, who had no hope just before, should now be favoured with a well-grounded assurance of pardon and acceptance, was a mercy never to be forgotten.

"From this time I sought for divine assistance; and, in infinite kindness, a hand of help was extended for my restoration, and the healing of my backslidings. Then I was enabled to sing upon the banks of deliverance, and praise the name of him who lives for ever. The Holy Spirit, that blessed teacher, whom I had formerly been favoured with, but had forsaken, was now restored, as a leader and teacher, to direct and instruct me in the way to peace and rest.

"From this time my mind, after such great favour, was humbled and made subject to the cross of Christ, and heartily willing to take it up daily, and follow him, my kind leader, in the narrow way of self-denial. And as I was obedient, He led me to forsake my vain course of life, and all those youthful delights and sensual pleasures which were displeasing to my dear Lord and Master; who, in wonderful mercy, had lifted me out of the dungeon, and heard my prayers in a time of deep affliction. He now became my director in all things; showing me clearly what my duties were, and enabling me to perform them in an acceptable manner. But if, at any time, I acted in my own will, I lost my strength, and found no acceptance or benefit by my performances; by which I gradually learnt, that I could do nothing acceptably, without the immediate assistance of the Spirit of Christ the Redeemer. Thus I found a necessity to apply continually to my only and all-sufficient Helper, and humbly to wait for his assistance and direction; and as I was faithful, He led me into the path of life, which, if continued in, will terminate in everlasting peace.

"Having gradually learned that nothing of a religious nature could be effectually done, without the immediate assistance of the Holy Spirit, I may humbly acknowledge that I was wonderfully favoured with Divine instruction; far beyond my expectation, and infinitely above my deserts. I was led, as it were, by the hand, and helped over every difficulty that attended me. But the adversary of my soul tried every stratagem to draw me aside from the path of virtue. He strove, night and day, to deter me from walking in the narrow way; representing the difficulties to be so great that I could never hold out to the end; and that all my attempts would be in vain. He seemed to be continually present, whether I was awake or asleep, disquieting my mind as much as possible. But my prayer was incessant for divine aid; that a stronger than he might appear for my help, and dispossess him. And, in about a year after I had been raised from the pit of despair, as before related, I received a promise that 'the God of peace would bruise Satan under my feet shortly.' Faith was given me to believe in this promise, and I hoped for a speedy deliverance. But he continued to afflict me with his assaults, with temptations, and evil suggestions, for some months afterward. Notwithstanding which, I still believed the time would come, according to the promise, and I prayed for its fulfilment in the Lord's time. At length, a stronger than he did indeed come, and cast him out, and wholly dispossessed him; and not only bruised him under foot, but removed him far from me.

"The power of the enemy to assault, or in anywise to disquiet me, was now taken away: neither was he able to lay any temptation before me. Now was my soul daily filled with thanksgiving and living praise for this deliverance: as well as for all the other manifold mercies and favours of God, from day to day bestowed upon me, 'a worm and no man.' To the honour of his great name, who hath done marvellous things for me, and to the praise of his grace, I may say, that the adversary of all good was not only thus prevented from troubling me, but the fountain of divine life was opened, and the water thereof flowed so freely and plentifully into my soul, that I was absorbed in it, and so enamoured thereby, that all the riches, honours, and vain pleasures of this world, had no place in my affections. In this state I longed to be with Christ; which I was sensible, was better than to be here. I do not know that there was one moment, whilst I was awake, for the space of nearly two years, in which I could not sing living praises to Him who liveth for ever and ever. No losses, crosses, or disappointments did, in any degree, disturb me, at least not perceptibly, either to myself or others; for my delight was in objects very different from any thing which this world can give or take away."

David Ferris possessed a strong and sound understanding, with considerable taste for literary pursuits. He had been well instructed in the Latin tongue; and wished to acquire a more extensive knowledge, especially in the languages. In order to accomplish this object he entered as student in a college in New England.

At this period of his life he thus writes:—

"At my entrance into college my principles genrally corresponded with those held by the Presbyterians. But I now began to think it was time to examine for myself, and no longer trust in the judgment of my forefathers. I found it necessary to subject my principles and practices to a strict scrutiny, because I began to be doubtful of some of them. But I was convinced that, as a rational creature, simply considered, without a Divine Instructor, I was not competent to the undertaking. Being very desirous to know the truth in all things, I made application to Him, whom I believe to be the only Teacher of his people, and as I waited upon him for instruction, my understanding was gradually enlightened, so as to perceive many errors in my former creed, and to discover the truth in opposition to the doctrines of my education.

"That which stood most in my way, and appeared to be a grievous hardship to mankind, as well as a great dishonour to a just and righteous God, was their doctrine of *unconditional* election and reprobation; which would, according to their apprehension of it, shut out the chief part of mankind from all hope of mercy, as they believed they were the Lord's only people, and that but few of others were within the pale of election. Yet I believe there were some amongst them who had a more extensive charity. I was much concerned on this subject, and being earnestly desirous to discover the truth, it pleased the Lord to open my understanding, clearly to perceive the error of this doctrine; and I was enabled to believe that Christ, who 'gave himself a ransom for all,' would have 'all men to be saved, and come to the knowledge of the truth.'

"I had before this period heard of a people called Quakers, but was unacquainted with any of them. As I had never seen any of their writings, I knew not what doctrines they held, but ascribe all my knowledge in divine things to the inward manifestation of grace and truth, the teaching of the Holy Spirit. It was Christ, the light of the world, the life of men, who opened to me the Scriptures, and gave me a discerning of their meaning; and as I was faithful and obedient to the pointings of Truth, I was favoured with further and clearer discoveries thereof.

"I continued at the college until near the time for taking my degrees; and being convinced of the errors of my education relating to the doctrines we held, and the worship we performed, I apprehended it was time to consider what was best for me to do; and being favoured to see that a qualification or commission derived from man was not sufficient for the gospel ministry, I concluded not to take their degrees, nor depend upon their authority.

"I still continued a member of the Presbyterian society; attended their meetings, and partook of their bread and wine. But I was not free to sing with them, not having been, for some time before, in a condition to sing: besides, it did not appear to me an acceptable sacrifice, or any thing like divine worship, for a mixed multitude to sing *that* of which they knew nothing by experience. My exercise of mind daily increased, for now the time was near at hand in which I must leave them. This was a day of trial; for, although at the commencement of my religious progress, I had forsaken all the youthful delights and vanities with which I had been diverted, and had been enabled to trample them all under my feet, expecting never again to encounter such difficulties, yet now I found that self was not sufficiently mortified in me. To be brought down from the pinnacle of honour—to be esteemed a fool—be trampled under foot by high and low, rich and poor, learned and unlearned, was hard to bear. As I observed before, I had been much esteemed; though, as I was sensible, more than I deserved. I knew the people had undue expectations of my future usefulness, and that if I left the college, as I thought it my duty to do, my credit would sink, and my honours be laid in the dust; and then, instead of being caressed and exalted, I must be neglected and despised.

"But I had other difficulties to encounter. My father looked forward with hope that I should be an honour to him and his family. He had promised to set me out in the world in the best manner his circumstances would admit. I knew that if I were obedient to my convictions of duty, he would regard it as a disgrace to my family and connexions, and would be more likely to turn me out of his house, than in any way to assist me.

"Here, if I complied with my sense of duty, I must 'take up the cross,' and turn out unprovided for into the world; for I had very little property of my own, none to expect from my father, and no salary to support me.

"I laboured under a lively sense of all these difficulties. Poverty and disgrace stared me in the face; and, as I had none but the Lord to whom I could make known my distress and discouragements, nor any other of whom to ask counsel, I cried to him incessantly for wisdom, strength, and fortitude, that I might be favoured with a clear discovery of my duty, and enabled faithfully to obey Him in all things.

"It is difficult to conceive, and not in my power to express, the anxiety of my mind in this proving season, for every thing valuable seemed in danger of being totally lost. Nevertheless, I cried unto the Lord for help; and covenanted with Him, that if He would be pleased to direct me in the way which would be safe for me to pursue, manifest his will therein, and afford me assistance to perform my duties, I would resign all to his disposal, obey his will, no longer reason with flesh and blood, but trust to His providence for support and credit in the world, and for every thing else He might deem best and most convenient for me.

"As soon as I was satisfied on these points, I reasoned not with flesh and blood, but immediately gave up to the heavenly vision. I then went to the chief ruler of the college, and obtained his permission to go home; but I told no one my reasons for this procedure.

"After I had parted from my companions, I went on to New Milford, where my parents and relations resided. About three weeks afterwards, I went to a Yearly Meeting of the people called Quakers, on Long Island, in order to discover whether they were a *living* people or not, for a living people I wished to find. I had thought for several years before, that there ought to be such a people, a people who had life in them, and abounded in love to each other, as did the primitive Christians; a people who knew they had passed from death unto life, by their love to the brethren. Here I gathered strength, and was more confirmed that I was right in leaving the college; for I found a living, humble people, full of love and good works, such a one as I had never seen before. I rejoiced to find *that* which I had been seeking, and soon owned them to be of the Lord's people, and of the true church of Christ, according to his own description of it, where he says, 'By this shall all men know that ye are my disciples, if ye love one another.'

"At the meeting before mentioned, there were several eminent ministers from Europe, both male and female. I there heard a woman preach the gospel in the Divine authority of truth, far exceeding all the learned Rabbies I had known. This was not so strange to me as it might have been to others, for I had before seen, by the immediate manifestation of grace and truth, that women, as well as men, might be clothed with gospel power; and that daughters, as well as sons, under the gospel dispensation, were to have the Spirit poured upon them, that they might prophesy: and though I had never before heard a woman preach, yet I now rejoiced to see the prophecy fulfilled."

David Ferris soon after this felt that he must separate himself from the people amongst whom he had been educated, and he embraced the views which distinguish the Society of Friends. He met with many close trials of his faith and patience. For a time his father was much displeased at the change which was manifest in his conduct and deportment: but, becoming convinced of his son's sincerity, he was at length reconciled to him. In commemoration of the help which was mercifully vouchsafed in this time of need, he writes thus:—

"I admired the boundless goodness, the infinite kindness, and tender mercy of a gracious God, in effecting my late deliverance; especially when I considered how tempestuous were the seas, and how the billows rolled over me; how the mountains of opposition raised their lofty heads to stop my passage; and again, in a short time, how the winds and seas were hushed and still; and how the mountains became a perfect plain! I truly found as great cause to sing upon the banks of deliverance, as Israel did of old, when they had passed through the sea on dry ground; and had turned about and seen their enemies dead on the shore. I rejoiced in the Lord, and sang praises to Him, who had done marvellous things for me; who had made me acquainted with his blessed truth; and at length gave me ability to trample the world, and all its riches, honours, and pleasures, under my feet; to submit to the cross of Christ; and be willing to be accounted a fool of all men. For which favours I felt myself under great obligations to my gracious Benefactor."

In the sixth month, 1733, he removed to Philadelphia, where he joined in religious fellowship with Friends. In 1735, he married Mary, the daughter of Samuel and Sarah Massey; and in 1737 settled at Wilmington, in Newcastle county, where he lived during the remainder of his days.

Whilst he resided in Philadelphia he was engaged in teaching the learned languages, and other branches of a liberal education; but on removing to Wilmington he embarked in trade, in the pursuit of which he evinced much watchfulness and Christian self-denial. It pleased Divine Providence to bless his temporal concerns, and, as he gratefully acknowledged, to grant him plenty and peace.

About a year after his admission into membership with Friends, he believed it to be his duty to speak as a minister in our religious meetings; and, as he expresses it, "to excite the careless to a consideration of their latter end." But it appears that, although he had been enabled, by closely adhering to the power of Divine grace, to renounce the pleasures, the profits, and the friendships of this world; and had been made willing to become as a fool and a by-word amongst his acquaintance, yet, at *this* requisition of his Lord, his faith failed. He suffered a slavish fear and the reasonings of fallen nature to prevail: and notwitstanding that the Divine will was, with remarkable clearness, and in a variety of ways, manifested to his mind, he continued to resist the impression. His disobedience caused him, he says, to be "full of sorrow, trouble, and pain of heart;" and this increased until he was on the very brink of despair. Respecting his spiritual condition at this time, he writes, "I was so ungrateful to my Heavenly Benefactor, that it is a wonder I was ever restored. And I have no doubt that thousands, through negligence, even after they have been called out of the world, and have run well for a season, have been finally lost. This I have written for a warning to others."

The compassion of the Almighty was long extended to his soul, and the Holy Spirit continued to strive with him. "I then clearly saw," says he, "that if I were forsaken and left to myself, the consequences would be death and darkness for ever! At the sight of the horrible pit that yawned for me, if I continued in disobedience, my body trembled like an aspen leaf, and my soul was humbled within me! Then I said, 'Lord! here am I; make of me what Thou wouldst have me to be; leave me not in displeasure, I beseech thee.'

"After a time of great anxiety and distress of mind, the Lord was graciously pleased to look upon me with compassion, and again offered to make me a pillar in his house; and I felt a renewed concern to appear in public for his Name, and in the cause of Truth."

He first spoke as a minister in 1755, in the forty-eighth year of his age. "At that time," he remarks, "I was made a real Quaker, and was not ashamed to be seen trembling before the Lord. Under a sense of so great and merciful a deliverance, I saw and felt ample cause for it. It was with me as with Israel of old, when the Lord caused their captivity to return; saying He would build them as at the first; and they should fear and tremble for all his goodness, and for all the prosperity He would procure for them. My soul rejoiced in the Lord, and I magnified his excellent Name, who is worthy of all honour, glory, and renown for ever.

"It appeared to me wonderful, that I should thus be lifted out of this horrible pit of my own digging; and I was so absorbed in the love and mercy of my heavenly Benefactor, that I was filled with thankfulness and praise, attended with a desire that, in future I might diligently watch and wait for the pointing of his holy finger, to every service He might be pleased to allot me: that henceforth no opportunity might be lost of manifesting my gratitude by obedience to his will."

During the remainder of his life he sought to approve himself a diligent and faithful servant. He performed several extensive journeys in the service of the gospel; and, by certificates produced on his return home it, appeared that his conduct, conversation, and labours abroad, were exemplary and edifying, tending to the advancement of truth and righteousness. He was very serviceable in meetings for discipline, which, with other meetings, he diligently attended; not suffering his outward affairs to obstruct the fulfilment of this duty to God.

He was hospitable and liberal in entertaining Friends; and remarkably charitable to the poor; freely administering to their necessities.

Bodily weakness attended him during the last three years of his life, which he bore with much patience. A few months before his decease, he made the following very instructive memorandum:—

"1779. I am now drawing towards the conclusion of life; being, this day, seventy-two years of age. For the encouragement of others, I will now briefly recapitulate some of the kind dealings of Providence towards me. The God of my life, my Maker and Preserver, has been propitious to me, from youth to old age. The fear of the Lord, which preserves from evil, was placed in my heart when I was but eight years old; so that I was afraid to offend Him. In the twelfth year of my age, I was mercifully visited, and called out of the vanities of the world; at which time I received a promise, that if I sought first the kingdom of God, all other necessary things should be added; and I have found the promise true, for I never have wanted any of the good things of this life. I have been blessed with sufficient for myself and friends, and something to spare to the poor; and I esteem it a great favour that I received a disposition to communicate to those who stood in need.

"If all men would 'seek first the kingdom of heaven, and the righteousness thereof,' and carefully attend to the leadings of the Holy Spirit, with which all might be favoured, I believe they would be blessed with a sufficient portion of wealth. O, that mankind were wise! and would early seek that treasure which cometh from above; and which neither moth nor rust can corrupt, nor thieves break through and steal! And may we all beware of loving the world, and living at ease, in the enjoyment of its good and pleasant things! Even those who have been favoured with remarkable divine visitations, and have been put in possession of 'the upper and the nether springs,' have great need to be on their guard. When we enjoy health and plenty, and all things seem pleasant around us, we are prone to forget the Lord, and neglect those 'things that belong to our peace.'"

Near the close of his days, he was much afflicted with sickness, which he bore with patience; often expressing his prospect of his approaching end, and his resignation therein; saying, "All is well." Several friends being present, after a time of silence, he in a lively manner repeated the expressions of the apostle, "To me, to live is Christ, and to die is gain."

He departed this life, the 5th of the twelfth month, 1779, aged upwards of seventy-two years, a minister about twenty-four years.

John Pemberton was the son of Israel and Rachel Pemberton of Philadelphia, and born in the year 1727. Being mercifully favoured, in early life, with the visitations of a Saviour's love, and his mind being imbued with a sense of the divine fear, he was much preserved from the delusive vanities and evils, into which youth, through the force of temptation, and overlooking, or resisting the monitions of the Holy Spirit, are often seduced. When he attained his 23rd year, he came to England in the same vessel with John Churchman and William Brown, who were drawn in gospel love to visit their friends in Great Britain and Ireland; and the former in some parts of the Continent of Europe. The voyage appears to have been undertaken by John Pemberton, partly on business, and partly from the hope of becoming invigorated in his health, which had been for some time delicate. But soon after his arrival in London, feeling his mind religiously inclined to accompany John Churchman to a few meetings in the country, he was further engaged to continue with him in his travels through most parts of England, Ireland, and Holland.

In the early part of this journey, at a meeting held at Penzance, in Cornwall, he said a few words in public ministry; and, as John Churchman relates, "tender and broken, accompanied with a good degree of the savour of truth." Thus, though he left home on temporal concerns, yet having received a divine call, he, like the first disciples of the same blessed Lord, left all, and followed him, in the path of obedience and dedication.

His ministry was sound, instructive and edifying; he being concerned to inculcate the necessity of great circumspection of life and purity of conversation, that thereby our religious profession might be adorned, through humility and a reverent sense of the Lord's omnipotent care over us. He was very useful in our meetings for discipline, being zealously concerned for the support of our Christian testimony, and the good order of the church: manifesting a tender regard to such as had missed their way, and become the objects of solicitude on that account.

He was careful, in the remembrance of the apostle's exhortation, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world; and it may be truly said of him, he was ready to do good and to communicate, and to honour the Lord with his substance, and with the first fruits of his increase.

Feeling an engagement of gospel love to visit his friends in Europe, and having the concurrence of those at home, he embarked for London, at New York, in company with William Matthews, in the twelfth month, 1782. The vessel being taking on her passage, in the English Channel near the Isle of Wight, by a privateer from France, they were carried to Dunkirk; though soon after released, and they arrived in England in the second month following.

He continued in England, visiting the meetings of Friends in divers parts, until the ensuing Yearly Meeting held in London, which he attended; from whence he proceeded to the northern counties, and embarked at Liverpool for Dublin, where he arrived in the seventh month.

In the fifth month, 1785, he returned to England, and attended the Yearly Meeting held in London in the sixth month following; he then proceeded to the western parts of this nation, and afterwards to Scotland, visiting the Orkney Islands and some other parts. He spent about two years in that country, where his religious labours appear to have been very acceptable, especially to the poor people inhabiting the Orkneys.

After his return from thence, he remained in England, visiting the meetings in London and other places, till the seventh month, 1789, when he embarked on his return to Philadelphia. After continuing mostly with his family during several succeeding years, his mind was impressed with a belief that the service required of him in the gospel of Christ in some of those nations of Europe, which he had previously visited, had not been fully accomplished. He informed his friends of this concern, and they feeling unity with it, he embarked in a ship bound for Amsterdam in the fifth month, 1794, and arrived there in the seventh month, following. Before leaving his native land, his mind was led to reflect on the uncertainty of life, and affected with a tendering sense of the divine goodness and mercy extended for his preservation, and he left some observations in writing, from which the following is extracted:—

"When I view my steps in life, and reflect how greatly deficient I have been, I am humbled, and have cause to admire the great compassion and long-suffering kindness of a gracious God, and with abasement acknowledge it will be of his mercy, if I am saved. If I have been helped at times to be found faithful, it has been, and is, through the efficacy of grace, and therefore no room to boast. My failure in duty and watchfulness has been great. Through the religious care of pious parents when young, and an early sense of the Divine fear, I was and have been preserved from the gross evils of the world to this day, which is a great mercy and favour. But I have often passed under many hidden conflicts for disobedience and failure in duty, and have at times been ready to despair; yet I have had to acknowledge the Lord is righteous, whatever might be my portion; and after days of sorrow, and nights of deep exercise, he has been pleased to renew light and favour; under a sense of which, I desire to be found more attentive, diligent, and faithful, the residue of my days, esteeming the light of the Lord's countenance, and the evidence of his peace, beyond all terrestrial enjoyments."

He remained at Amsterdam a few weeks; in which he appears to have been engaged in religious labour amongst the inhabitants of that city, to whom he addressed some "Tender Caution and Advice," which was printed in Low Dutch, and distributed amongst them.

Finding his mind drawn to visit the few Friends settled at Pyrmont in Germany, he proceeded on the journey, and got to Hertford in Westphalia the 27th of the eighth month. The next day, walking about five miles to see some religious people, and being caught in the rain, he took a heavy cold; the effect of which he never fully recovered. After being some time confined there, he was enabled to proceed by Ufelen, Bielfield, Lemgo, Barrenstrop, &c. to Pyrmont, having had meetings and acceptable service at all the before-mentioned places, and many others on his way from Amsterdam, particularly at Bielfield, where he had a large public meeting, and many select opportunities, and also visited numbers of the principal inhabitants, being generally well received, and his religious labours appearing to be acceptable. A memorandum made the 6th of ninth month, when at Bielfield, says, "The chill and fever renewed; I was very unwell all the afternoon, and it continued till midnight with a great thirst: yet, through the adorable mercy of a gracious God, I felt more of the incomes of his love and life-giving presence, than I have experienced a long time; that I was enabled to make melody in my heart, and recount his fatherly care and tender dealings with me, from the days of my infancy; and I had to bless his Holy Name. And this comfortable visitation of his love and mercy continued for some hours, that I was ready to conclude I might soon be released from the trials and afflictions of this life."

He was often led, in a manner unusual in those parts, to go into unknown houses, gather the family about him, and after a solemn pause, to distribute wholesome doctrine, counsel, and advice among them. Thus, to break the bread from house to house, seemed sometimes at first to surprise the people: but when, after a short time, their minds were overshadowed by that invisible power which accompanied his words, and the witness for truth in them was reached, tears were often beheld to flow; and at parting, the unknown were observed to take their leave of him as if well acquainted, in a tender and affecting manner.

His arrival at Pyrmont was on the 12th of the ninth month, and his stay there about four months; during which time he was mostly very poorly in health; but nevertheless almost daily occupied in the service of truth: for, as his bodily health permitted him, he not only punctually attended meetings, and visited Friends in their families, but had also many private opportunities, and several public meetings with the people of the town, which were very numerous, wherein he was enabled to preach the free gospel of Christ with divine authority; so that not only sometimes the whole assembly seemed to be clothed with an awful reverence, but also the hearts of many were moved, and the witness for God in them reached, by his living testimony. At such opportunities he seemed, to the admiration of those who knew his weak constitution, not to feel his bodily weakness at all, usually lifting up his voice as a strong youth, to testify of the great love of God towards mankind.

It was his principal concern to turn people from darkness to light, and from the power of Satan to God; endeavouring to show that God has given a measure of his Spirit, and light, or grace, to all men, as a talent, which he has required them to improve.

His friends bear testimony that his ministry was in plainness of speech, and attended with divine authority; for his words, whether they contained exhortation, comfort, or reproof, reached the inward states of those whom they concerned; and he often spoke, both in meetings and at other opportunities, so exactly to the state of individuals, that there was no doubt left, that he was led by the unerring Spirit of truth; and more especially, in his particular service among his fellow professors of the same principles of that unchangeable truth, for the promotion of which he spent his life.

The solemn reverence of his watchful spirit appeared so manifest in his countenance, that others who beheld him, were thereby invited to stillness: and such as had a desire to hear words, were taught by his example to turn their minds to the grace of God; showing that it is infinitely better to keep silent before the Lord, than to utter words that are not accompanied with the life-giving and baptizing power of the Spirit; without which they cannot be truly profitable.

After his return to Pyrmont he had repeated attacks of an inflammatory fever; and on the 23rd of the eleventh month, in the evening, he was seized so suddenly with a violent chill, that he was obliged to leave the company of some Friends, who were come to see him, and retire to bed. Next morning the physician came to see him, and at parting wishing that he might be better; he replied, "my hope is in the Lord;" and he continued in a patient, resigned state of mind; although to appearance, in great pain of body. He appeared to be totally free from temporal concerns, and only occupied with objects of everlasting importance:

and particularly, he seemed much concerned for the welfare of the little Society of Friends in that place, even to his very last moments.

His disorder having greatly increased, he suffered exceedingly; but kept remarkably patient and resigned; and being a little relieved from the great oppression and difficulty of breathing which he had laboured under, he said—"It is a great favour to know that my Redeemer lives, and because he lives, I live also." This he expressed about three o'clock in the morning of the 31st of twelfth month, being the day of his decease; and a little after, he said to his companion and the friend that assisted him, "You are very kind, and I have been carefully nursed; I wish you may grow and increase in every thing that is good, and become a spiritual and holy house unto God."

A while after, a friend said to him, that it was pleasing and encouraging to see him so much resigned; to which he replied nearly as follows: "Ah! we may see miracles have not ceased. Great and marvellous are His works; He is mighty to save and able to deliver to the very uttermost, all those that trust in Him; His ways are ways of wonder, and past finding out." Seeming to be much exercised in his mind about the professors of Truth at Pyrmont, he said, "Some are now very full of themselves, and are persecuting the Lord's church; but it is a wrong spirit. There is a spirit that is doing the church much harm; but I am not of that spirit, and it is best to avoid that spirit which sets up for itself. My heart is heavy on account of these things." A while after this, he said, "The Spirit searcheth all things, yea, the deep things of God." And then, a little after, he expressed himself nearly as follows:—"The fear of the Lord is a fountain of life, which opens the mysteries of God's kingdom; but the wisdom of this world is foolishness with God." About twelve o'clock he said, in a triumphant manner, "I am departing for heaven, and from you all, to the kingdom of God and of Christ." After this he said, "You can prove these things, whether they are agreeable to the Scriptures of God and of Christ, yea or nay." And then he expressed in a weighty manner as follows:—"It is not circumcision nor uncircumcision, but a new creature. Faith comes by hearing, and hearing by the word of God, which lives and abides for ever." And a little after, "They who are justified, are justified by the faith of Jesus Christ." And afterwards he earnestly said, "Woe unto the world because of offences."

His mind seemed to be overcome with divine love, and his words were of God, and of Christ and his kingdom: and the last that could be distinctly understood, which he uttered with a melodious voice, were these: "I can sing the songs of Zion and of Israel;" which is a demonstrative proof that he had not followed cunningly devised fables; but the living substance of true religion.

He died on the 31st of the twelfth month, 1794, aged 67 years.

THE following memoir of ELIZABETH COLLINS, of Upper Evesham, New Jersey, North America, presents us with a remarkable example of devotedness to the love and service of God, of humble trust in the Redeemer, and of pious resignation under many and complicated afflictions; and will, we believe, prove instructive and animating to the Christian reader. She was born on the 4th of the first month, 1755, of religious parents. Her father died when she was about six years old, "leaving," she says, "my mother with six small children; and not having abundance of this world's treasure to bring us up with, it was my lot to live out from home; and I had some trying seasons to pass through, both in body and mind; but my gracious Helper was near in those my young days, though like Samuel I knew not what it was."

In consequence of indisposition she was obliged to return home; where, for some years, she had the advantage of her mother's tender and watchful care: though mercifully preserved from gross sins, yet she was too frequently induced to yield to her natural propensities to levity and folly. The time of her greatest indulgence in that which was evil was previous to her fifteenth year. She again left her mother's house, to go out as an apprentice about the year 1770. In reference to this time she says, "I was much exposed and met with many difficulties; but the invisible arm of divine love and mercy, was near for my preservation: blessed be the great name of Israel's God, who alone preserved me from utter ruin: in the remembrance thereof my soul cannot but bless, praise, and magnify his ever worthy name. Although I took some delight in company, and light conversation, yet I had often to retire and pour out my tears before Him who seeth in secret, and who had in mercy visited my soul, and given me in measure to see the vanity of youthful pastimes, that I had too much delighted in. After the expiration of my apprenticeship, I attended meetings as steadily as my situation would admit, being obliged to go from house to house, to work at my trade, in the course of which I met with many trials, being much exposed to company."

She was married about the eighteenth year of her age: but, in little more than four years, it pleased divine Providence to take from her, her affectionate husband. Respecting this deeply afflictive event, she thus writes:—"Being now left a poor disconsolate widow with two small children, I was ready to conclude, that no one's trials could exceed mine; but the Lord, in mercy, was near to support and bear up through all, that I did not sink below hope, though often brought very low both in body and mind; in which seasons I wrote the following: 'My heart seemeth humbled within me, and my desire is, that I may be preserved as in the hollow of my Lord's mighty hand, who am a poor unworthy creature; but He is wonderful in goodness; He hath spared, pitied, and showed mercy, that I am not cast off and quite lost.

"Oh! that my head were as waters, and mine eyes as a fountain of tears, that I might weep day and night, until acquainted with my God; Oh, that I may receive bread from thy table, and that thy grace may abound in me.

"A short time after the death of my dear husband, I had a severe attack of disease, in which I had no prospect of recovering, but was quite resigned to the divine will; desiring that if He saw meet to raise me again, it might be for some good end; in the remembrance of which season, I feel breathings of soul, that I may be so attentive to the pointings of truth, and so obedient to my dear Lord and Master, as to answer this great end. Gracious and Holy Father, may it please Thee to strengthen my feeble endeavours, and more and more wean me from every thing that obstructs the growth of thy pure truth."

In the year 1778 she was united in marriage to Job Collins, and soon afterwards, being then in the 24th year of her age, she yielded to an apprehension of duty to speak as a minister in our religious assemblies.

Respecting the state of her mind on entering on this new and important work, she says:—"My mouth being thus opened, I was ready to conclude I should be more steadily favoured, and not experience such deep exercise as I had passed through; but I was disappointed: for although I had great peace, in giving up to speak a few words in meeting, when required, yet I often had to experience close baptisms; such stripping seasons, that I have been ready to call all in question, and conclude that I have been misled, and that it was not required of me to speak in public. But my great and good Master, who saw my distress, suffered me not to sink, but condescended in mercy to favour me at seasons, with the lifting up of the light of his glorious countenance, whereby my poor drooping spirit was raised and comforted. My friends also, showed great kindness and sympathy towards me.

"I had many deep and close exercises to pass through, under which nothing short of the divine arm of Omnipotence could have supported; and about which time I wrote as follows:—'Unto Thee, O thou Searcher of hearts, I commit myself! O Lord! search me, and try me; if there be iniquity in me, do Thou it away. Let not thy blessed hand spare, nor thy holy eye pity, until Thou has brought judgment unto victory—until Thou hast made of me what thou pleasest, for thou knowest for what cause I am thus tried. O Lord! be pleased to visit my dear children, now in their young and tender years: turn their hearts unto Thee, and one unto another. Be graciously pleased to enable me to keep my place and authority over them, in thy Truth. Create in me a clean heart, and renew a right spirit within me —a right disposition of mind, to bear all things that may fall to my lot, for a trial of my faith and love unto thee, O Thou beloved of my soul!'"

She several times believed it to be required of her to leave her family in order to visit her friends in the love and service of the gospel; and in the year 1793 felt her mind strongly attracted to the yearly meeting in Philadelphia. The yellow fever prevailed at that time in the city, and it appeared to be a very serious thing to venture thither; yet her faith was strong that she should experience preservation, and this favour was mercifully granted. During her stay there she writes as follows:—

"This is a solemn time in this city, wherein many houses, great and fair, are left without inhabitants, many faces gather paleness, and hearts are filled with sadness. Many, I believe, as was formerly recommended, are getting as between the porch and the altar, crying, 'Spare thy people, O Lord! and give not thine heritage, to reproach.' I have entered this city, and remained in it, without fear, except the fear of the Lord, that at times fills the hearts of his humble dependent children. May I be truly thankful for this and every other mercy."

She returned home under an humbling sense of divine regard, having to remember those expressions of Jacob; 'I crossed this Jordan with my staff, and now I am become two bands.' "I had nothing", she says, "but the staff of faith to lean upon, and now in my return, I have to experience a good degree of holy quiet, and the incomes of sweet peace; which is more to the immortal soul, than all that this world can afford. O! may it be more and more prized, and sought after by me, is the desire of my heart. In looking over the above remarks, my soul doth bless, praise, and magnify, that holy hand and arm which preserved his children unhurt even in the flames, whose power is the same, yesterday, to-day, and for ever."

She was not long afterwards closely tried by the decease of three of her children, but throughout this period of affliction, her mind was much stayed in humble submission to the dispensations of an all-wise God, and she was enabled to adopt the language, "Thy will, Oh Father, be done." About this time she thus describes the state of her own mind:—

"I have been much reduced, and centred in nothingness of self, a suitable situation to receive the wine of the kingdom; and through mercy, I have had to partake of the incomes of holy good, in a larger degree than ever before, for so long together, and have been ready to conclude that perhaps my warfare is nearly accomplished; but whether or not, my greatest desire is, that I may be fully given up. The world and the things of it, have been sunk into such nothingness, that I have not a name importing little enough to call them by, compared with the joys of eternity, that I have had a prospect of. Centre then, O my soul! more and more within the enclosure of the walls of its salvation."

In the ninth month, 1796, at the yearly meeting at Philadelphia, she says: "Many weighty matters were feelingly and pertinently spoken to, and nothing more fully than that of love and unity, the badge of true discipleship; the want of which, I believe is a great loss and hurt to many. This subject brought great weight and exercise over the meeting, and over me as an individual. Great was my desire for Friends in general, and more for our particular meeting; but especially my dear offspring, that they might be more and more partakers of that love and unity, which becomes and distinguishes Christ's followers: that they may not only be his by creation, but by redemption also: for God is love, and they that dwell in him, dwell in love."

In the tenth month, she thus writes: "Thou most holy and righteous Lord, art more and more weaning me from the pleasant things of this world; perfect thy work to thine own praise. Let not thy hand spare, nor thine eye pity, until Thou hast perfected thine intended purpose: until Thou hast made of me what Thou pleasest. Thou only knowest what food is most convenient for me. Be pleased, in mercy, to mete out the dispensations of thy providence, in a way and manner that may tend to the firm establishment of my faith in thee, O Thou immoveable Rock!

"In looking over my life, even from the days of my youth, I have to admire the many preservations, gracious dealings, tender mercies, and loving-kindnesses of the Lord, my bountiful Creator, towards me, a poor unworthy creature. My soul doth bless, praise, and magnify His great and ever worthy Name, and can, with some degree of propriety, adopt the language of

Jacob, when he blessed Joseph, and said, 'God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac.'

"But we cannot suppose, that to be called the children of Abraham, or of believing parents, will do any thing for us. We may remember, that our dear Lord and Saviour told some in that day, that to be the children of Abraham, was to do the works of Abraham; that it is not a name or a profession, but a possession of the truth that will do.

"Oh! may the Lord, in mercy, so visit and so open the understandings of my dear children, as not only to see the beauty of the truth, but to join in, and receive it in the love of it. So wisheth, and so prayeth, your truly exercised and deeply concerned mother."

In the years 1797, 1798, and 1799, she paid several religious visits to her friends; and during these engagements, she thus writes:—

"Thou, O Lord! art strength in our weakness, mouth, and wisdom, yea all things to thy humble dependent children, whose trust is in Thee, waiting for thy putting forth in the way and gently going before them; blessed be thy holy name for ever!"

A little after she expresses being "thankful in heart to the Great Helper of his people, who had been near and supported through many close exercises, and in much weakness of body, that at times it looked unlikely I should be able to get through; but as mine eye was kept single to my holy Helper, I had to acknowledge, with the disciples, I lacked nothing. Before I set out on this little journey, I had many difficulties and discouragements to pass through, which ofttimes looked insurmountable, like mountains and floods that could not be passed over. But as my mind became truly given up to him, whose right it is to dispose of us as he sees meet, how were those difficulties removed, that I could even adopt the language of the Psalmist:—'What ailed thee, O thou sea, that thou fleddest! thou Jordan that thou wast driven back! ye mountains that ye skipped like rams, and ye little hills like lambs!' Thus I had from time to time, to set up my Ebenezer and acknowledge, 'hitherto Thou hast helped me.'"

On returning from one of those gospel missions, she says:—

"In the eleventh month I reached home, weary in body, but comforted in mind, with the reward of sweet peace, having been enabled to perform the service required of me, in a good degree of faithfulness and dedication to Him, who had thus called me forth, and was graciously pleased to go before and make way. O! blessed for ever be his great name; who continues to be the never-failing helper of his humble, dependent children, who put their whole trust in him: and who has supported through many trials and deep probations, yea sweetened many bitter cups. May my soul bless, praise, and magnify, thy ever worthy name, who art God over all, blessed for ever! Be graciously pleased to be with me the remainder of my days; strengthen me yet more and more to trust in thy divine arm, that has been made bare for my help and support. 'Many shall run to and fro, and knowledge shall be increased.' Thus, most gracious God, thou art fulfilling ancient predictions; Thou art sending servants and handmaidens, to publish the glad tidings of the gospel of peace and salvation. Be graciously pleased to be with them; go before and make way for them; enable them to feed thy flock with food convenient, giving meat to strong men, and milk to babes; keep their eye single to the pointings of thy finger, and their hearts dedicated to thy commands: be pleased to be mouth and wisdom, tongue and utterance, and cause thy glory, and the knowledge of Thee, to cover the earth as the waters cover the sea."

In the year 1809 her health became much impaired; in reference to which she says:—

"I have been afflicted of late with inward weakness, and sometimes great difficulty of breathing, but preserved in quietness of mind; yea, the overshadowing wing of divine love, even as a canopy, has covered it. I feel entirely resigned to the disposal of Him who has strengthened me to press through many difficulties, to perform what I have believed has been required of me, which is now a comfort and a support, in a time of weakness, when the poor body is much reduced.

"When I consider thy abundant mercy and goodness towards me, a poor worm, how Thou hast delivered out of many evils: yea, preserved out of many snares and temptations, that have been laid to draw my soul from following Thee; I am led to adopt the language of thy servant: 'What shall I render unto Thee, O Lord, for all thy benefits towards me? O! may I be fully given up to Thee! In thy presence there is life; and at thy right hand, are rivers of pleasures for evermore.'"

In the year 1810 she made the following deeply affecting and instructive memorandum.

"In the seventh month, I met with a severe trial indeed, by the sudden and unexpected death of my eldest son. I knew not of his illness until late in the afternoon; I went that evening to see him, and found him nearly speechless, though I believe sensible. He departed next morning, aged about thirty-seven years, leaving a widow and four children.

"Oh! the trial such an unexpected event must bring upon a tender mother, having no opportunity of conversing with him to know his mind, or to afford any advice or encouragement. I thought if I could be favoured with an evidence that all was well with him, I could freely give him up. Through divine mercy I was supported beyond what I could have expected, and may with some propriety adopt the language of Job, when he said, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Thus he sustains the minds of his children and people who are looking to him, and calling upon him; he will be unto them as a shadow of a great rock in a weary land; yea a covert from storms and tempests: retire there, O, my soul! for there the righteous flee and find safety."

After this it pleased Divine Providence to take from her a beloved daughter, three sisters, and a brother. She bore these bereavements with humble resignation, and, in allusion to them, she writes:—

"My state of health being feeble, those losses were no doubt more sensibly felt; I was the only one left of our family; and as I was sitting pensively alone, reflecting on my stripped state, the language of the Psalmist came fresh into my mind: 'Although my father and my mother forsake me, the Lord will take me up.' This expression was comforting, and I was made renewedly sensible, that although I was thus stripped, without father and mother, brother or sister, yet I was not forsaken by the Father and Fountain of all our sure mercies, who, in condescending love, was pleased to comfort my mind, yea, to favour with his holy presence; that I was led humbly to commemorate his goodness, his love, and mercies extended from season to season, and secretly to implore the continuance of his blessing through time, that I might not become a dry and withered branch. O! it is a blessed state to be preserved alive in the truth, bringing forth fruit in old age; fruits of holiness of life, fruits of dedication of heart to the will and service of God: that this may be my happy experience, is the breathing of my soul."

She was several times much reduced by indisposition. In the fourth month, 1821, she says:—

"My health is better, so as to be able to attend meeting: it is comfortable to sit with my friends again. I feel very desirous that I may keep my place, that I may be just what the Almighty would have me to be, that his will may be done in me, by me, and through me. These lines have been so sweetly revived when in a feeble state, and feeling a peaceful calm and quiet, I thought I could with propriety adopt them as the present state of my mind:—

'How are thy servants blest, O Lord!
How sure is their defence!
Eternal Wisdom is their guide;
Their help, Omnipotence.'

"How comfortable, when we can rightly number and appreciate our blessings! knowing our place of defence to be the munitions of rocks, bread to be given us, and our water to be sure; receiving all from the divine hand, and experiencing that wisdom which is from above, and is profitable to direct in all our movements. May this be more and more my happy experience through the remainder of my life, that when the evening comes, the work may be so completed, that I may receive the answer of, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' O blessed change, glorious triumph! to be admitted into the mansion of eternal rest, there to sing praises unto the most high God, and the Lamb, who is worthy for ever and ever."

"First month, 1825. I am more than seventy years old; an age I did not expect nor desire to attain unto, but thus it has proved; my days have been lengthened out in best wisdom, no doubt, to take care of my dear husband in his afflictions, he having been in poor health for upwards of three years, which he has been favoured to bear with patience and Christian fortitude. At one time after a season of silent retirement, he expressed to me: 'I think I have never been more willing to put off this poor tabernacle of clay, than at the present time, though no merit of mine. In looking over, I can see many imperfections through life, that I have nothing to trust in, nothing to build my hopes of salvation upon, but the mercy of a gracious and bountiful Creator, and the merits of a glorious Redeemer; who laid down his precious life for us, paid the ransom of his own precious blood, and has ascended up on high, and sitteth at the right hand of the Divine Majesty, making intercession for poor fallen man.'

I think I have scarcely ever experienced those expressions of the Apostle nearer realized, than in my present feeble state; when he said; 'For me to live is Christ, but to die is gain.' As the will becomes fully subjected, and every thought brought into the obedience of Christ; when his will becomes our's, and we have no will contrary to his Divine will, then we may with propriety express: 'To live is Christ, to die is gain;' great gain to put off mortality and to be clothed upon with immortality and eternal life. When the mind is thus centred, we are enabled to acknowledge, 'Sweet is thy voice and and thy countenance is comely. Thy name is as precious ointment poured forth, therefore do the virgins love Thee,' the pure in heart, those who are weaned from every other beloved, and their affections set upon the beloved of souls. These experience in truth, that one hour in thy courts or presence, is better than a thousand: they can testify: Thy Name is as precious ointment, a savour of life unto life, which strengthens to offer the tribute of worship, adoration, and praise, unto the great Jehovah, who is worthy, with his beloved Son, our blessed Saviour and Redeemer; who paid the ransom for us, and who is one with the Father; to whom be glory, honour, thanksgiving, and high renown for evermore. Amen."

In the second month, 1827, she says:—"My dear husband departed this life in the seventy-fifth year of his age, after a long and tedious confinement and affliction of nearly five years and a half. His suffering at times was very great, which he was favoured to bear with much Christian fortitude and patience. He attended meetings as long as he was able to go, and encouraged my going whenever I was easy to leave him. At different times, he said: 'The faith in which I have lived, in that faith I hope to die,' and I fully believe he did, and that his departed spirit is now at rest in the arms of Redeeming mercy: this is my comfort, my great consolation."

"Third month, 1829. I am now quite feeble, and it looks most likely, 'my departure is at hand.' Be that as it may, the Divine Will be done! I feel neither wish nor will, and may with some degree of propriety adopt the language of the apostle: 'I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but unto all them also, who love his appearing.'"

"Eleventh month. Mostly confined to my room, but favoured with a quiet composed mind, wherein I have been enabled to breathe, 'Glory to God in the highest; on earth peace, and good will to men;'—to breathe glory, honour, thanksgivings, and praise unto the great Jehovah, who with his dear Son, our blessed Redeemer, is worthy for ever. Oh! the preciousness of the truth: how it strengthens and supports the mind; that I may say with the poet:—

'My life, if Thou preserv'st my life,
Thy sacrifice shall be,
And death, if death shall be my doom,
Will join my soul to Thee.'

"O blessed union, and communion! to join the heavenly host in singing praises and hallelujahs, unto the Lord God and the Lamb, who is worthy for ever. Amen.

"'If ye love me, keep my commandments,' said Christ our Lord. 'This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.' Oh! the excellency of this love; it does away all malice, hard thoughts, or resentments, and brings us where we can rejoice in the comfort and happiness of each other. In a degree of this love, I have been led secretly to intercede for the whole human family, that all might come to the knowledge of the truth, as it is in Jesus, and be saved with an everlasting salvation."

Here her own memoranda close. She became subject to much disease and bodily infirmity, which confined her generally to her own house; but, in the ninth and tenth months of 1830, her health a little recruited, so as to admit of her attending, pretty generally, the meeting to which she belonged, where her company imparted comfort and encouragement to her friends. Her ministry on these occasions was very impressive, both on account of the clearness of the doctrine, and the authority which accompanied it. She preached Christ Jesus, and him crucified, as the means of redemption from a fallen state, and from the power of the prince of darkness.

After this period she was entirely confined to the house, her feeble frame gradually giving way to the influence of frequent indisposition and natural decay.

In a visit made by one of her junior friends, who considered it a privilege to be with her, and witness her patient submission to the divine will, the liveliness of her spirit in old age, and the assurance of that blessed hope which reaches within the veil, she observed: "I am here yet; may I be favoured with patience to the end. I feel as one waiting the change, and believe the day's work has been done in the day time." To the same friend at another period: "Time is not tedious; I am favoured with a calm mind, and though the poor body suffers much at times, I dare not murmur nor complain."

In the last few weeks she conversed very little, appearing to be almost entirely abstracted from worldly objects, and her mind collected in a state of waiting and fixedness upon the Lord, that she might be ready at his coming.

She maintained the same patient, enduring spirit under suffering to the end, being clothed with that love and serenity which gave evidence to those around her, that she was favoured with a foretaste of those joys, into the full fruition of which we believe, she was permitted to enter. She died on the 1st of second month, 1831; aged 76.

JOHN PIM, son of Samuel and Margaret Pim of Waterford, in Ireland, was a young man of an amiable disposition. He was early deprived by death of his beloved father, and after serving his apprenticeship in Cork with fidelity, he returned to Waterford and resided with his mother and sisters, to whom he was an affectionate son and brother. He inherited considerable property, and did not engage in any business. His leisure presented a temptation to indulge in some amusements which were adverse to the increase of true religion in his heart. He took particular delight in hunting, an employment very gratifying to many a high-spirited youth, but far from promotive of that meekness and tenderness of spirit, and that watchfulness and circumspection, which are incumbent on all who profess to be the followers of Christ; and which so highly become us, as dependent creatures, liable to be, as in the twinkling of an eye, summoned before the tribunal of infinite justice. In the midst of prosperity and enjoyment, this dear young man was, in the 25th year of his age, suddenly arrested by mortal disease. He was taken ill on the 13th of the seventh month, 1811. During the four following days of his continuance in time, his physicians employed every means which appeared likely to relieve him, but in vain. For a short time some favourable effect appeared to be produced, but symptoms of extreme danger quickly returned, and his situation was pronounced to be beyond the reach of human aid. On being apprised of this, his agitation and anxiety indicated a strong sense of the awful prospect that opened before him. To one of his sisters he said, "My dear sister, the sentence is passed! 'Tis an awful thing to die! Dost thou think I can make my peace with God?" And before all his sisters he earnestly repeated the inquiry, "Can I make my peace?" desiring them to pray for him. He exclaimed, "I am in such pain, I am afraid I cannot pray for myself as I ought! When I might have prayed I did not do it as often as I should." He repeatedly bade his mother and sisters farewell, saying, "Farewell once more, while I am able to speak, for by and by I shall not be able." He said, "What a blessing health is, and how many thousands there are who trifle with it! If I had but a short time longer, I would devote it to the service of the Lord. I am a sinner, a miserable sinner! though I have not committed any of what the world calls gross sins, yet I have neglected serving the Almighty as I should have done. He is a most gracious God, worthy to be served. It is better to be a doorkeeper in the house of the Lord than to enjoy all the gratifications of this world." He then prayed earnestly, "Oh Lord! be pleased, if consistent with thy will, to make me the very lowest doorkeeper in thy house." And then, as though sensible in some degree of access to Him who heareth prayer, he said, "Oh, I have a most merciful Saviour to deal with me!" To a friend whom he much and justly esteemed, he said, "I might have taken thy warning: thou now seest the state I am in. What shall I do? How long dost thou think I can continue?" On being told the time was reduced to hours, he seemed awfully affected, and exclaimed, "I have *so much* to do, and time is *so short*."

On being asked what he had to do, he replied, "I have my peace to make, and to settle my outward affairs, but that seems impossible to be done now." On being told that much could be done in a little time, if he could be composed, he said, "Dost thou think so?" and then he gave directions for that purpose. After he was relieved from this last worldly care he appeared more tranquil, and endured his bodily sufferings with patient submission. To a friend who stood by his bed-side, he expressed, with much feeling, his sense of the awfulness of his situation. On being reminded that the Lord is merciful, he exclaimed, "O, mercy, mercy!" and sometimes, as if enabled to *lay hold* of this mercy, in a sense of its extension towards himself, he added, "For thy mercy endureth for ever:" yet thinking himself unworthy of it, on account of his own forgetfulness. To the same friend he very sweetly observed, "Ah! thou often advised me; if I had but minded it. Do pray for me—wilt not thou pray for me! I am a great sinner—shall I obtain salvation?" He acknowledged that the errors of his past life were fully brought into his view, and deeply affected him; and that it grieved him that he had not attended week-day meetings; but hoped the young people would now attend them, and that they would before long be different from what they had been; intimating that his illness and death ought to have a warning effect, so as to produce a change.

After repeatedly mentioning his desire to see his aunt, and being told that she was come; he answered, with emphasis, "Bring her up, bring her up with the family." She came immediately—then addressing her, he said, "My dear aunt, I wished to see thee; I am about to die. It is an awful thing to die! pray for me! stay by me, and see me die, if thou canst bear it.—Oh, I have a short warning! if I were spared a little longer, I would live a very different life."

Several young men, his relatives and intimate associates being present, he took an affectionate farewell of them, and declared his hope, that his death would deeply impress on their minds the uncertainty of all things here; adding, "they are vanity! yea, lighter than vanity! and all the pleasures of this world are but for a moment."

On seeing a particular friend, he said, "My dear, I wish thou hadst come sooner; how are thy sons? tell them, with my love, to read this lesson, and take care of themselves;" and to his immediate relatives he repeatedly said, "*Serve the Lord.*" "I hope through mercy, I shall be admitted into the Lord's vineyard! at first it seemed hard for me to die; but I now find it has been made wonderfully easy, more so than I thought was possible. Oh! I have a most merciful Saviour to deal with me: now I can testify that my Redeemer liveth. I hope we shall all meet in Heaven." And he further said, "Oh! when the awful sentence was passed 'Time to thee shall be no longer,' I had as little thought this morning of being in the state I now am, as any one here," and expressed his fear that some there were not prepared: often desiring, that those about him, and every one, might be instructed, particularly the youth. To a young man, who was much affected with this impressive scene, he said, "Be prepared, be prepared:" recommending that none should defer making their peace till a dying hour, and added, "What can be expected from a deathbed repentance? It is only to serve ourselves. Oh! He that rules in heaven above, and in the earth beneath, is only worthy to be served, for his mercy endureth for ever, even to the very ends of the earth."

He several times said, "Farewell, farewell in the Lord! I hope we shall meet in a better place;" and near the close he said, "I have no doubt, no, not the smallest doubt of an entrance into rest," or words to the same effect.

During the last solemn and deeply interesting hours of this dear young man's life, several friends were favoured to join his wrestling spirit in supplication; this appeared consoling to him, and we may humbly trust was regarded by the Shepherd of Israel, whose compassions fail not.

The subject of the following memoir, ANNE HARFORD LURY, was the daughter of John and Sarah Lury, of Bristol, and was born on the 23rd of the first month, 1796.

She was of a retiring disposition, but possessed a kind and affectionate heart. A tenderness of consience and scrupulous adherence to truth, marked her character in very early life. A few pieces which she then wrote, show the thoughtful habit of her mind, and induce the belief that, even in childhood, she was frequently engaged in self-examination.

About the close of the year 1808, she lost her dear father, an event which appears to have made a deep and lasting impression on her mind. In one of her memoranda, dated in the year 1811, she mentions his decease; accompanied with a desire to meet on that angelic shore, where, in his Saviour's presence, she believed him to be partaking of unmixed joy. At this time she appeared to be often engaged in religious meditation, in watching against the assaults of the enemy of her soul, and in seeking for ability to live in the fear of the Lord.

In the year 1812, it pleased Divine Providence to visit her with a fever; during the course of this illness, she passed through some mental exercise, which tended to bring her increasingly under the power of Redeeming Love. From this period it became more evident to those around her, that her thoughts were frequently abstracted from terrestrial objects and selfish considerations, and fixed on Him whom to know is life eternal; and that he was gradually drawing her nearer to Himself.

In 1816, her sister Maria was taken off by consumption, when about fourteen years of age. In a letter to a friend after this afflicting event, she mentioned that she found she must not dare to grieve, for it was the Lord's will; and she believed it was designed as a signal mercy to herself. In another letter she says: "My feelings and affections appeared to be superior to natural ties, and my heart seemed fixed on heaven, resolved on dedication. I felt death awful; I thought I might be the next; that this might only be the prelude to my own. I cannot give thee an idea how I felt at the interment; exquisite natural feeling, refined or checked by the command, 'Be still.' We had a very impressive opportunity. Nearly all the young friends in Bristol attended, and I think every heart must have felt the occasion."

From this time the health of Anne H. Lury became impaired, and she was much incapacitated for exertion, being frequently confined as an invalid. It is a pleasing and consoling reflection, that during the whole course of her illness, the early impressions of religious feeling were gradually deepening, and the preparation for that awful change which a few short years were to produce, was proceeding in her heart. In some memoranda made in the latter end of 1816 she says, in speaking of true religion,

"I understand it to be a faithful and willing following of our Lord and Saviour. I do believe that every sincere heart will be shown its respective line of duty. *My* duty, I feel persuaded, is to be still and quietly wait for the salvation of the Lord. I do not entertain this opinion of duty from education or from prejudice; but I feel it to be the will of God revealed in the secret of my soul. When blessed with this *silence of all flesh*, when self is laid in the deepest abasement, and I know no will of my own, no secret aspiration or desire but what the Divine influence immediately inspires, then and then only, do I feel perfect peace, and a blessed foretaste of the saints' rest.

"I think it very dangerous for a tender mind to be searching different doctrines and controversies. I find that the enemy is sometimes endeavouring to stagger my faith: and on these points I have so great a disposition to reason, that I am afraid to take up a book of the kind. I do not at all approve of reading the sentiments of any particular sect, and resting there; it is running without our Guide."

After alluding to the baptism of the Spirit as the only saving baptism, and expressing her belief that those whose minds are enlightened would feast largely in stillness on the saints' communion, she adds, "They would need no outward ceremony; they would know that they might obtain redemption and remission of sins, and acceptance with God the Father, through the merits and intercession of his Son Christ Jesus, the Saviour of the whole world, who gave himself for us, and died on the cross that we might obtain salvation. 'Come unto me all ye that labour and are heavy laden, and I will give you rest,' said Christ to the multitudes. 'Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light.'"

In a memorandum dated second month, 1817, she says, "I have often felt anxious to know what is real religion, and have entreated my heavenly Guide to lead me into it, however painful a surrender of heart and life may be; for I find that without it, there is no true and lasting peace to be found here, and no preparation for the enjoyment of the divine presence in a state of perfect holiness hereafter.

"I have at different times, been desirous to know whether that profession in which I have been educated is the right one for me to retain, or whether any other form of worship will be more acceptable to God from me. I believe my secret prayers were accepted by Him who knew the sincerity in which they were addressed. After waiting to be instructed, my desires are, at length, fully answered:—*mine* must be a religion of stillness and total resignation of self; that whether the feeling of devotion excited be that of prayer, praise, gratitude, or adoration, I must be immediately influenced by the Spirit of Christ, before I can feel union and communion with my heavenly Father; which, whether words are used or not, alone constitutes the *essence of worship.* I feel convinced, whatever the outward form of worship may be, the only true and acceptable offering is a *sacrifice of the heart;* and the more I feel of a devotional spirit, the more I am led *to be still,* and not to look for instrumental aid; for I feel that Christ, the inward Teacher and Comforter, is all-sufficient, and that he is waiting to do me good."

The disposition of this dear young friend was so retired, that little was known of the state of her mind; though enough remains of her memoranda to show that mental conflicts and discouragements at times attended her for the trial of her faith in Him, on whom she was ultimately enabled fully to rely, as her stay and support, her Comforter and Redeemer, her only "Hope of glory."

In the year 1820, the complaint from which she was suffering, advanced so greatly, that hope of her eventual recovery was no longer cherished. During this time she felt much consolation from religious meditation; and she manifested a desire that those around her might be brought more seriously to consider their eternal interests. She occasionally disclosed her views of the vanity of all sublunary things, and the incomparable importance of those which were to endure through all eternity, pressing her friends to use all diligence to make their calling and election sure.

On the 9th of the 8th month 1820, she said, "Mother, I wish to explain more fully my answer to thee the other day, respecting the state of my mind. About two weeks ago I felt myself so extremely ill and declining, that I apprehended I might not be afforded much more time. I then queried with myself, 'Am I in a fit state to meet perfect purity?' I felt uncomfortable, and was made sensible of my extreme mental weakness. No human help was likely to avail me; no works of my own were at all availing. After some time I was made sensible that if I placed my reliance on the Redeemer, all would be well. The words 'Look unto me and be ye saved,' came forcibly into my mind.

Since that time I have been so happy, no one can tell, or even think; I want no outward Sacrament; at one time I thought there was a need of it. I have found great comfort in reading the Scriptures to myself: many times I have not been in a fit state to receive good; at others, when I have been uncomfortable or under discouragement, some beautiful passages have been presented, which were very consoling, such as 'The Lord is my Shepherd, I shall not want; he maketh me to lie down in green pastures, he leadeth me beside the still waters.' 'I will never leave thee nor forsake thee."

About a week afterwards, writing to a friend, she says, "I hang almost between time and eternity, every thing seems for the latter, but I know God is all-powerful, and may be pleased to restore me. I do not see the end fully, but I rely on Him. My anticipations of approaching beatitude are sweet and frequent, and more calm, more bright, than I can express.

"In this awful moment, in past sickness, in comparative health, I have been taught that God is the best, the only safe Guide. To be a child of His, we must give up to do his will, at least to strive to do it, without reserve."

The transition from time to eternity, anticipated in the above letter, was yet distant about two months; it occurred on the 28th of the 10th month, 1820. On the day preceding, observing her sister, she said, "Sarah love, dear Sarah, I cannot enough impress on your minds the vanity and folly of the world," and repeated something to the same effect when her younger sisters came into the room. During the few previous weeks she had often spoken of the blissful state that awaited her; and to one of her aunts she observed, "Floods of bliss were in store for her." But it was not till the night previous to her death, that she felt fully at liberty to express her feelings; she then aroused in an unusual manner, describing with animation, how happy and delightful her prospects were, and her gratitude to her Redeemer for having thus early prepared her. "I impute," said she, "nothing to the creature, I impute all to the Creator; I place all my hope of mercy in the merits of our Saviour, in faith in his birth, his miracles, his death, his resurrection and ascension, his mediation and redemption." Almost in an ecstacy of pleasure, she said, "My prospects are bright, very bright; you may try to imagine, but you can have no conception of my delight."

After having spoken for some time, she took an affectionate leave of several of her relatives individually. She requested to have the chapter of the Revelations read, containing the words "What are these which are arrayed in white robes, and whence came they?" While the chapter was sought for, she fell asleep; in which state she continued several hours, and at length, without again speaking, quietly breathed her last.

To endure, with resignation, the slow but certain inroads of fatal disease—to know the love of God, so to predominate in the heart, as to produce a perfect willingness to surrender to his infinitely wise disposal, all who are most tenderly beloved on earth—and, with a humble, yet unshaken confidence in the sustaining care of an Almighty Saviour, to behold with calmness the approach of death—affords, even more cogently than much expression, a lesson of instruction and encouragement to the poor, feeble disciple, who may, at times, be ready to tremble as he sees the shades of the evening about to gather around him.

The following short account of ELIZABETH PROCTER, gives another evidence that the rock, on which the true Christian builds, is immoveable, and will, if he be preserved upon it, enable him finally to rejoice, in that he is "made more than conqueror through Him who hath loved" him, "and given himself for" him.

She was the daughter of John and Margaret Richardson, and was born near North Shields, about the year 1777. When about five years old, she was deprived of the tender care of a beloved mother. This loss was, however, in great measure supplied, through the unremitting and watchful solicitude of her pious father, whose concern was great that his children might be preserved from the temptations of an evil world, and especially from the company of such as were likely to hinder their growth in grace. He sought to cherish, in their susceptible minds, every appearance of good, being himself a steady example of piety and virtue—one who the walked in the fear of God. When his daughter Elizabeth attained the age of 14, she was, for a time, placed under the care of her eldest brother, Isaac Richardson, of Newcastle upon Tyne. She was of a retiring, diffident disposition, and it appears that about this time, she passed through many hidden exercises, being made willing to bear the yoke in her youth, to sit alone and keep silence. After residing more than a year with her brother, she returned to her father's house; and, in the ordering of Divine Providence, became united by an intimate friendship, with a young person, who possessed superior mental endowments, and who, through the tendering visitation of divine love, was strengthened to turn from the allurements of affluence and pleasure, and to seek earnestly after the true riches. This association was mutually blessed to these young women, and appears to have been the means of developing the mental powers of E. R., and preparing her for more enlarged usefulness in social, civil, and religious society. In the 23rd year of her age, she was married to Joseph Procter, of North Shields, a young man who, from his early years, evinced a serious mind, and became a useful member of the monthly meeting to which he belonged. In her 30th year Elizabeth Procter was appointed to the office of overseer; and two years after to that of Elder. She appears to have been animated with fervent piety, and preserved in humility. In the 37th year of her age she was deprived by death of her beloved husband, who, for several years previously, had been subject to frequent attacks of severe illness. Thus left a mournful widow, with the care of six young children, she was enabled through Divine help, to train them up in the nurture and admonition of the Lord. She was careful to accustom them to habits of simplicity and moderation, being herself a steady example of christian virtue and benevolence.

During the winter of 1819, she exerted herself much for the relief of the afflicted and necessitous, in the neighbourhood where she resided. The frequent exposure to cold and fatigue, to which these engagements subjected her, with some other circumstances, undermined her health; and during the following spring it became evident, that pulmonary disease had ensued; and its progress baffled the efforts of her medical attendants. Long before the symptoms of her disorder had become alarming, she appears to have seen distinctly, with the eye of faith, that her end was approaching; and, at different times, she alluded to this impression. She said, I have no wish to live; I *was* anxious respecting my children, but now all anxiety about them is removed. She expressed her entire resignation to the Divine will. On a friend remarking what a comfort it was to witness the peacefulness of her mind, she replied it is indeed an *unspeakable* comfort to be so favoured; I have great peace, and at times great enjoyments, though the enemy is at other times permitted to buffet me. On her near relatives requesting to know if she had any directions to give respecting her children, she said, after alluding to some circumstances respecting them, "I am not to take thought about them; believing that He who is the Father of the fatherless will care for them, as He *has* hitherto done. The promise, which their dear father believed was made to him, respecting them, a little before his death, has been fulfilled in a remarkable degree." She again expressed her belief, that they would be cared for, and that her own end would be peace; which, said she, "I consider an unspeakable favour." She added, "I may still have many conflicts, but feel calm and peaceful, and am ready to go, whether it may be in a shorter or longer time; not only feeling resigned, but at times the Divine presence has seemed so to encircle my head, that I have been favoured with seasons of great enjoyment."

On the 17th of the tenth month, 1820, in a religious opportunity in her chamber, a friend expressed sympathy with her under the dispensation now allotted; and a belief that the mind of the dear invalid was clothed with resignation to the will of her heavenly Father as with a garment, and that the language might be adopted by her: "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever." After a pause, Elizabeth said, "I have been long weaning from the world, and, for a considerable time, I have had no expectation whatever, that I should recover. Very early in the spring I had many impressions on my mind which I received as intimations that my time would not be long; and, when I looked at my children, I felt an assurance that He who had hitherto been their Father, would continue to care for them, so that I have not an anxious thought of any sort; and often when I am confined to my bed, I feel Divine goodness near to support, and to be as a girdle round about me."

On the 19th of the eleventh month, being the morning before her decease, one of her relatives calling to see her, found her kind attendant sitting by her bed, about to read to her in the New Testament; which, considering her extreme weakness, excited some surprise. And, on the friend remarking how pleasant it was to see her still able to hear a little reading, she, with a sweet smile, emphatically replied, "yes, after the children have their reading down stairs, I have mine every morning; and it is a great comfort to me." Thus, though her hearing was much affected, and her voice so enfeebled that she could scarcely articulate, she evinced, to the close of life, her high value for those precious records. Through this day, her little remaining strength gradually declined. During the fore-part of the ensuing night, she slept more comfortably than might have been expected; but, early in the morning, was seized with a severe paroxysm of cough, and she said to her attendants, "I am going, don't be alarmed, but call the children and send for my friends." When they came, she, with great sweetness and composure, took an affectionate leave of them. Her respiration was very difficult, and, for a time, she endured great bodily conflict. She said, "this *is* suffering: nothing can relieve me but the Lord, He can." She expressed her desire for patience, requesting her friends to be still, and to pray for her. One of her near relatives was enabled vocally to supplicate on her behalf. For nearly an hour before her close, she became comparatively easy, continuing quite sensible, and evincing a kind concern for those around her. At about half-past six o'clock, being the morning of the 20th of the eleventh month, 1820, she passed away with remarkable stillness and serenity; having been a bright and animating example, both in life and in death; and leaving on the minds of her friends, *an humble, yet unshaken trust*, that, through the mercy of God in Christ Jesus our Lord, her purified spirit had entered "an inheritance, incorruptible, undefiled, and that fadeth not away."

The following account exhibits a striking evidence that a life of moral rectitude, and abstinence from grosser crimes, however essential it may be, as one portion of our indispensable obligation, in order to find acceptance in the Divine sight, is not a passport to eternal happiness: but that, to obtain an admission within the pearl gates, we must come to the feet of the blessed Jesus; and experience, through the efficacy of His atoning blood, our sins to be blotted out; and *that* great change to be wrought in us, by the power of the Holy Spirit, described by our Lord, when he declared to a ruler in Israel: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God:" John iii. 3.

ANDREW UNDERHILL, the subject of this Memoir, resided for the last three or four years of his life in the city of Richmond, in America; being there engaged in mercantile business. He was of a delicate constitution, and the heat of that southern climate proving very injurious to him, he was mostly obliged to spend the summer months at a distance, in pursuit of health.

Notwithstanding this precaution, he suffered severely from repeated attacks of bilious fever; and during these seasons the separation from home, and all its comforts and endearments, was most sensibly felt.

In the 5th month 1822, he was again attacked with this alarming disease; and from the effect of that illness, it appears, he never entirely recovered. Symptoms of pulmonary disease ensued, and he returned home to his father's house in Philadelphia, about the 1st of the eighth month; but unwilling to subject himself to a tedious confinement while it could be avoided, he resolved to visit Saratoga springs, in the hope that their healing virtues might restore health to his enfeebled frame. But in this, disappointment was also his portion; and when he returned to his friends, after an absence of nearly four weeks, it was but too evident that the waters and the journey had proved alike unavailing. His physician candidly told him that his disease was on the lungs. This information, though not altogether unexpected, deeply affected him; and from this time, his hopes of recovery were never sanguine. To his mother, who at this juncture was absent from the city, he writes thus: "I now begin to be apprehensive of a tedious confinement. If it is to be so, the first wish of my heart is, that I may be favoured to wait in perfect resignation for the issue; and that my kind and dear friends, resting under the full conviction that whatever does happen will be for the best, will not give themselves unnecessary anxiety on my account."

From the first of his confinement to the house it was evident, from the course of his reading and the whole tenor of his deportment, that his mind was deeply impressed with a sense of the awfulness of his situation; and that he was labouring after a more perfect knowledge of the things that make for peace, and things that accompany salvation.

About this time, a friend kindly put into his hand "A brief Memoir of the life of Dr. Bateman;" a little work that was singularly blessed to him; opening to the view of his conflicted mind, a comforting prospect of the mercy and condescending goodness of his Redeemer; upon whom he seemed, in child-like simplicity, to cast all his care: and as his strength diminished, his faith increased; and a consoling hope at length was afforded, that the resignation of his will was accepted, his transgressions blotted out, and his name recorded in the book of life.

His decline was rapid; but he continued to come down stairs till the close of the year. On new year's day he kept his chamber, and was extremely weak and languid; but read at intervals in the New Testament, and one or two other religious books that he had placed beside him. He was at this time, evidently passing through much conflict; and his mother being deeply affected by it, with great tenderness, ventured to inquire a little into the state of his mind. He answered in a sweet and humble manner; "I think I feel nothing in my way; and if my sufferings do but help me to obtain Divine acceptance, it is all I can ask; I shall account them as nothing."

She was strengthened to encourage him to keep close to that exercise; and expressed her confidence that an evidence of acceptance would be mercifully granted.

First month, 2nd, 1823. Increasing in weakness, he observed to his mother, that the disease was fast approaching to a crisis. His father coming into his chamber, and inquiring how he felt, he answered, "Extremely weak. I believe I have nothing to do but acquaint myself with that which is promised to all that believe."

On the evening of the 8th, he inquired of the surrounding family circle, if they had read what Adams says of the Socinians. The book was brought, and his father read the tenets of the Socinians and Unitarians. Upon which he remarked: "It won't do—that doctrine will not stand;" and after a pause, added: "There is no other name given under heaven among men, whereby we can be saved but the name of Jesus."

At another time, when some allusion had been made to such principles, he said with much feeling, "As I was reflecting the other night upon my own situation, and almost overwhelmed with a sense of my sins, my mind became suddenly illuminated to perceive, that though they were as the scarlet dye, a Saviour's blood could wash me white as wool. The distress I had felt was removed; and a sweetness left that I had never before experienced."

Several of the family sitting with him, and being engaged in serious conversation, it was remarked, it would be a satisfaction to know whether we should be permitted to recognise each other in heaven. He answered, "The recognition of our friends is of small importance compared with an entrance there—that is not worth a thought."

His mother observed: "The Scriptures assure us, that 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the good things that are laid up in store for those that love and fear God.'"

He repeated: "Ah, to obtain an admittance there, is the all-important point; and that we may all do it, I have not the shadow of doubt, by the entire submission of our wills to the Divine will."

Some days afterwards, he referred to the passage of Scripture which his mother had repeated; it was found and read, and was one on which he seemed to dwell with peculiar pleasure. The Scriptures had indeed become his delight, particularly the New Testament, which he kept constantly by his side.

First month, 11th. A female friend who had often visited him, called this evening and delivered a message of love from her sister. He thanked her, and added: "As she has been so kind as to express an interest for me, tell her that though I am gradually weakening, my mind is all calmness; and I am favoured to experience perfect resignation to the approaching event—yes!" he repeated with emphasis, "perfect resignation!" And after a pause he added in a low voice: "Sarah! the goodness of God is wonderful! wonderful indeed! for though my sins were as scarlet, I have been favoured to experience that they are all forgiven; and that saving faith has been given me, by which I have an assurance that through the merits of the Son, I shall find acceptance with the Father."

One day when he was much oppressed, one of his sisters asked him which was the hardest to bear—this oppression, or severe pain. He answered, "O, I never think of that; I early ascertained that it was my duty to bear what is sent me, and bless the hand that gives it."

At another time he said, "It is hard always to be patient and not to wish to be released;" or something to that effect; and then added, "I have not once dared to pray either for life or death."

One evening, his sister observed, she would willingly bear a part of his sufferings. He replied, "It would not do; we must all settle our own accounts—'tis necessary: and not only necessary, but the best thing that could happen."

One morning he was very languid, and after walking a few times over the floor, reclined himself in the easy chair, saying, "It is the Christian's privilege to die. I can set my seal to that."

In the afternoon, two young friends who had come from New York to visit him, spent several hours with him, listening with affectionate attention to his every word. At parting, he discovered much emotion; and when his mother returned to the chamber, after waiting on them down stairs, he said, "I hope thou told those young men their visit was acceptable to thee, for it has been very pleasant and grateful to me;" adding, "They have taken a great deal of pains to come and see me, I don't know whether they have gained any instruction."

His mother replied, she hoped he had been strengthened to tell them what his views of life were now.

"I had to tell them," said he, "to fear God and keep his commandments."

14th. A day of great weakness.—He was visited towards evening by the female friend before alluded to, to whom he expressed himself thus: "The loss of my voice is a great privation: my heart seems so filled with the love of my Redeemer, I desire to sound forth his praises; but I have not the power."

On the evening of the 15th, several of the family having, as usual, collected in the chamber of the precious invalid, he inquired how long he had kept his chamber; and being told two weeks, he said with much emotion, "I may truly say, the goodness of God to my soul has been wonderful! that with so little suffering, I should have to believe that my sins will be forgiven, by simply coming to the feet of the Saviour. I have indeed some sinking moments, from a fear that I may be deceived; and yet the language was plain, 'Thy faith hath made thee whole;' and I have no doubt that I shall be admitted into the palace of the King of kings."

Hearing at this juncture, that a friend whom he valued much, and whose company and sympathy had often been consoling and strengthening to his mind, had called to ask after him, he immediately desired he might be invited up; and, to his inquiries relative to his health, he answered: "Weak in body, but very comfortable in mind: I was just saying, that the goodness of God to my soul was so great, that I am almost tempted to think myself under a delusion; that my sins, which were as scarlet, should be forgiven with so little suffering—merely by being brought to the foot of the cross. Yet the manifestation has been very clear, 'Thy faith hath made thee whole.'"

A solemn pause ensued.—The friend presently withdrew.—The weeping circle continued to sit in silence; and the dear sufferer soon after added, "When you come to lie on a sick bed, and look at eternity and then at the world, it will sink into utter insignificance. I am astonished now, that any one can be willing to live here, without an assurance that they are so living as to obtain Divine acceptance; when they know not the hour they will be called upon to give an account of their stewardship. I have been plucked as a brand from the burning. There is no cause for sorrow and grief, but of rejoicing, that my small portion of suffering will work out for me such an exceeding and eternal weight of glory. I have had such an ecstatic view of the glory of the heavenly host, that the idea of being permitted to join such a company, overwhelmed me with intensity of feeling; and in a little time—a few years—I doubt not we shall meet again, a family of love, to join in singing praises to the Most High God."

This was indeed a solemn season; and under an humbling sense of divine goodness, his mother revived the passage, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" adding, "This was the language of the Master formerly, and it remains for our encouragement; and since I have found, my dear child, that thou wast willing to come in child-like simplicity, and lay open thy heart to Him who seeth in secret, I have had no fear: but so full an assurance that thou wouldst be accepted, that I have been at times enabled to say, 'The bitterness of death is past.'"

He seemed overcome with his emotions, and reclining back in his chair, one of his sisters advanced towards him; and he feebly uttered, "I thank thee, O Father! for this evidence that my prayer was heard;"—or nearly these words.

In the evening of the succeeding day, he received a visit from a friend, to whom he observed, "My weakness is so great, that it seems at times to absorb all the faculties of my mind; yet I am generally favoured to experience much calmness, and a blessed assurance that, through the mercy of my Redeemer, I shall be accepted," After a pause he added, "Though sometimes cast down and depressed, I trust I am not forsaken."

The friend replied, "No! my brother, thou art not forsaken. I think I never had a clearer evidence of any thing, than that there is laid up for thee a crown of righteousness."

On another occasion he remarked to his mother, "When we look at this scene of care, and disappointment, and trial; and from the little insight I have had into another, know it is one of exquisite joy, that none can conceive who are not, in measure, partakers of the the heavenly nature; I wonder such an one as I can ever expect to obtain it." Then after a pause he added, in an animated manner, "But I know that my Redeemer liveth; and he hath said, 'He that believeth in Me, shall never die." I know that He can prepare me to join the general assembly and spirits of just men made perfect, in worshipping Father, Son, and Holy Spirit."

At another time he broke forth in this manner: "I pray thee, O Father! give me strength, before I go home, to tell of thy goodness;" and soon after, as his mother was attempting to make a little change in the position of his head, he looked at her expressively, and said, "I am plucked as a brand from the burning."

His mother, much affected, thankfully alluded to the preservation from gross evil, with which he had been favoured during his short life. "Ah, ! my dear mother," he returned, "and yet, living as I did live, I might have been lost for ever."

In the twilight of the evening, as one of his aunts was wiping the drops from his face, he said, "It runs a stream." Then pausing a moment, and raising his eyes, he said, "Gracious Father! I thank thee that the conflict is so nearly over as I think it is."

His father, mother, and two of his sisters sitting by him, after a short pause, he said in a solemn manner, "The approach of death is always awful; but to one who is looking for it from hour to hour, it is *peculiarly* awful. Death, as to me, has been robbed of his victory, through the cleansing blood of the holy Jesus; who, if we are willing to submit to his dispensations, and obey the dictates of the light, will bring us to the Father, where we shall be received into the palace of the King of kings, and obtain a reward far beyond what we can possibly conceive."

Then, after a short pause, he said, "I trust and believe, we shall all meet again a family of love." He added the following fervent supplication: "I pray thee, O Father! to shower down thy love upon every member of this family. O Lord! extend the arm of thy protection to the heads thereof; enable them still to extend their parental care to their children, as they have hitherto most faithfully done. May those that are left be a support to them in their declining years; may they follow them in the way of holiness; and be an honour to them, and be useful in the church; and finally be received into thy glorious rest."

After this he slept several hours, but seemed disturbed with painful dreams; under the impression of which he exclaimed, "I should have sunk to the ground, but for thy consoling love." His respiration continued extremely difficult and distressing; but he took a little nourishment, and again sank into a disturbed sleep; from which he seemed soon to awake, and was heard to say, "It has helped to work out for me an eternal weight of glory:" and presently, as if filled with a sense of divine goodness and mercy: "I could pour forth thy praises without ceasing, if I had the power."

Several of the family sitting beside him, watching in tearful silence for him to awake to more acute perception, about five o'clock he said in a deliberate manner, with a voice as strong and distinct as he had spoken for days past, "I feel that I am under his peculiar care."

These consoling words sank like balm into their afflicted hearts, and for some time perfect silence reigned. His mother then offered him some drink, which he swallowed without difficulty; and shortly after was heard to repeat part of the text, "Eye hath not seen, nor ear heard."

His respiration appeared to grow more and more easy. His mother observed a momentary intermission; and, presently after, a sigh so soft as scarcely to be perceived, excited her apprehension. She requested his father and sisters might be called; but before they were all collected, the purified spirit had quietly passed away. Not a feature was discomposed—but he appeared to have fallen into a sweet sleep.

He died on the eighteeth of first month, 1823, in the twenty-sixth year of his age.

As the memory of our dear friend HANNAH FIELD is precious to many in this country, and she was much known and beloved amongst us, we believe that the following memoir of her will be perused with interest and instruction.

She was born at Harrison Town, in the state of New York, in the year 1763. Though very amiable in her juvenile years, she was of a volatile disposition, and inclined to swerve from that simplicity of manners and appearance, in which her parents were anxious their children should be preserved. In adverting to her early life, and the strength of her natural inclination to resist the convictions of the Spirit of truth, which leads into the path of Christian self-denial, she has frequently been heard to express her grateful sense of the religious care, and even the restraining kindness of her beloved parents; for as such, in mature life, she considered it. Loving the Lord, they also loved his servants; and their house and their hearts were open to receive and entertain Friends that were travelling in the work of the ministry; the company of such, and their religious labours in her father's house, proved a blessing to the family, and in an especial manner, to our beloved friend; as, through the instrumentality of some of these labourers, very serious impressions were made on her mind, which, with the divine blessing, tended to lead her wandering footsteps into the way of peace.

By the death of her pious mother, she was deprived of her example and care when about fifteen years of age, and thereby subjected to great exposure, and indeed it may be said to imminent danger; but he who had mercifully caused her mind to be deeply impressed with a humiliating sense of the sinfulness of sin, and the excellency of a life devoted to him and to his cause, was pleased graciously to regard her; and by the secret, but powerful operation of the Holy Spirit, to keep in the hour of temptation, and gradually to prepare her, though unperceived by herself, for future usefulness in the church.

After her marriage with William Field, still further proof was furnished, that the Lord was qualifying her for his service: her mind became deeply humbled under a sense of her own unworthiness, and the nature and greatness of the work to which she apprehended she should be called. Being naturally modest and very diffident of her own attainments, she reasoned against what she believed to be the requiring of her divine master, and was often involved in a state of great conflict and distress. That mercy however that had followed her from her childhood, did not forsake her in the hour of temptation; but by repeated baptisms effected the Lord's gracious purpose. In allusion to this memorable period of her life, she thus expressed herself in her last illness:—"He who knoweth all hearts, knows that I did not withhold through wilful disobedience, but from the natural timidity of my disposition. I stand indeed as a monument of the mercy and goodness of my Heavenly Father; and I verily believe, had it not been for the encouragement that I sometimes received through the Lord's faithful servants, I should have sunk and given out, even after I had given up to appear in the ministry."

The Lord's hand had long been laid upon her; and, by the operation of judgment, mixed with mercy, her own creaturely reasonings being subjected, she expressed a few words, as a gospel minister, in great humility, and with fear and trembling. For several years, her engagements in this weighty service were not frequent, and expressed in few words; but being watchful and careful to mind her calling, the gift in the ministry which had been graciously conferred on her, shone more and more conspicuously, and she became a living and able minister of the gospel of Christ.

She was sound and scriptural in doctrine, and careful not to indulge in speculative opinions. Her ministry was weighty and impressive; and after her experience and religious establishment had entitled her to the character of a mother in the church, it continued to be adorned by that Christian simplicity and humble view of herself, which it appears uniformly characterised her religious movements. The clearness and consistency of her views, together with her steadfast faith in the doctrine of Christian redemption, as contained in the Holy Scriptures, and believed in by the Society of Friends, cannot be better described than in her own words on this momentous subject, uttered during her last sickness: "I have been a poor creature; I have done very little for His cause, who hath done all for me; I have no works of my own to depend upon; it is all the merit and mercy of my dear Redeemer, who died for me, and not for me only, but for the sins of the world. O! what a blessing it is to be firmly established in the faith of our Lord and Saviour Jesus Christ! What a mercy that we have an Advocate with the Father; a High Priest, touched with a feeling of our infirmities; a Mediator and Intercessor, even Christ Jesus the righteous!"

At another time, being in great bodily pain, she said, "I have not one rag of my own to depend upon; all is of the mercy of my Saviour, who offered up his life a ransom without the gates of Jerusalem. O! that none may reject so great an offering; for I firmly believe, that by and through him, is the only means of salvation. He declared when personally upon earth, 'No man cometh to the Father but by me;' and awful will it be in the day that is fast approaching, for those who do reject the offers of his grace, and deny the Lord that bought them."

In her the badge of discipleship was eminently conspicuous; and, under the constraining influence of christian love, with which her heart expanded towards the whole human family, she travelled much as a minister of the gospel, not only within the limits of her own yearly meeting, but into many distant sections of the United States.

In the year 1816, after having passed through a season of much conflict and deep searching of heart, she yielded to an impression of religious duty, which had long rested weightily on her mind, to pay a visit, in the love of the gospel, in Great Britain and Ireland, and in some places on the continent of Europe. In great humility and abasedness of self, she informed her friends of this prospect. It obtained their deliberate attention, and was cordially united with, and she was furnished with testimonials of their affectionate sympathy and concurrence.

This arduous service occupied more than two years;

during which time, in company with several other friends, she performed a religious visit to the families of those professing with us in the south of France, and laboured much amongst them for the promotion of the cause of truth and righteousness. We believe that in this work she was made instrumental in awakening the thoughtless, and in strengthening the things which remained that were ready to die.

During her religious sojourn in England, she had a severe attack of illness, which so much impaired her constitution, that she never recovered her usual state of health. On her return from Europe she was joyfully received by her friends at home. We learn from their testimonial respecting her, that she gave a humble and summary account of her various exercises and engagements; ascribing all the praise where it is alone due. She was afterwards, when the state of her health would admit, frequently engaged in more limited visits, and faithful at her post in her own meetings at home, when permitted to be there.

In a retrospect of the services to which she had been called, of her sufferings and conflicts, she expressed herself in the following manner, a short time previous to her death: "It is marvellous in my eyes, and I often feel deeply humbled in looking back and recollecting what I have been carried through; and how way has been made for me, where there appeared to be no way: but as I was given up to do that which was required, the mountains were removed, the walls of opposition broken down, and I have had to acknowledge the truth of our blessed Saviour's declaration, that his yoke is indeed easy, and his burden light; and all will find it to be so, that are given up to serve Him."

She was much concerned for the support of the good order of our society; and possessing a discriminating mind, tempered by prudence, she was particularly useful in the administration of the discipline. The object of her labour in this, as indeed it appeared to be in all her religious engagements, was to encourage good wherever it was found, and to convince the obdurate and gainsaying of their errors. In private life she was cheerful, very affectionate, and much beloved by her friends and acquaintance. She manifested great tenderness and solicitude for young people; and as her manner towards them gained their confidence, it also insured to her an ear to hear her counsel.

In recurring to various circumstances in the life and conduct of this truly devoted servant, we have been forcibly reminded of the sweet and comprehensive remarks of the Editor of the tenth part of Piety Promoted, when concluding the account of a suffering, though meek and patient disciple:

"Oh! that every awakened soul would daily seek after the influence of gospel love! It sweetens society; it begets its likeness in others; it excites gratitude; and even if bestowed on the ungrateful, (as saith our dear Redeemer, love's holy and exhaustless fountain, the rain falls on the just and on the unjust,) it brings its own sweet reward with it; for it attracts the approbation of God. Where then will be contempt; where the indulgence of evil surmisings and hard thoughts; where, either studied or careless detraction; where, even the needless disclosure of real failings; where the least place for any enmity?

These hurtful practices, and pride, the promoter of many of such practices, will fall before the prevalence of pure, Christian love; and surely when these are exterminated from the heart, is it not so far prepared for its best and most sacred purpose, to be a temple of the Holy Spirit?"

Having been taught by experience what are the feelings of a stranger's heart, and possessing in an eminent degree a sympathetic mind, her house was not only a home for her friends, but she entered most feelingly into their trials and their griefs, and delighted in administering the balm of consolation.

The latter years of our dear friend were attended with great bodily suffering. In 1822, she had a severe illness, and was so reduced that no hopes were entertained of her recovery. Her mind, however, was mercifully sustained, and centred in holy resignation. During this season, she uttered many deep and weighty expressions; a few of them were preserved, from which we select the following, as being descriptive of her religious views, and great love for her friends: "I desire to be thankful, I hope I *am* thankful, that I am not left in such a trying time as this; that I feel the foundation, Jesus Christ, to be sure. Oh! how I feel for our poor Society; there are so many deviations from the truth amongst its members, on account of which I have often mourned. Be faithful, my dear friends! stand as watchmen and warn the people. Oh! what will become of our young men in the day of trial that is approaching; having departed from the truth, what will they have to support them!"

About half an hour afterward, having been in profound stillness for some time, she said, with great sweetness and energy: "Jesus Christ came from God. He was God; and in Him dwelt the fulness of the godhead bodily;" and raising her hands, added: "Oh! the excellency, the beauty, the sweetness!"

During her last sickness, which continued about five months, she endured much severe pain, and a most distressing affection of the stomach; but divine support was mercifully extended, and she was an example of patience and quiet submission to the divine will; this, together with her religious views, and the unimpaired state of her mind, will be clearly demonstrated by her own testimony on the bed of languishing, and at the hour of death.

At one time, when speaking of the state of our Society, she said: "If Friends are faithful, and keep their dependence on Him alone, who has always been the unfailing helper of his people, there is no cause to be discouraged at the difficulties with which we appear to be surrounded, or at our reduced number; for I believe the cause is in the Lord's hand; he hath his way in the deep, and can accomplish his work by few, or by many. It is my belief, whether I live or die, that Friends have done right in leaving those who deny the divinity and offering of our Lord Jesus Christ. We could not have done otherwise, unless we had given up the principles and doctrines which have been always held out by our Society, and for which our ancient Friends suffered so much! some of them sealing their testimony with their blood."

At another time: "My sentiments are the same that they have always been, with regard to the fundamental doctrines and principles of our Society. I have always believed, as I now do, with regard to the personal appearance of our blessed Saviour, his death, sufferings, resurrection, mediation, and intercession with the Father; yes, I have always had the firmest belief in the Scripture testimony concerning our blessed Lord. I have no unity with any doctrines that tend to lessen the divinity of Jesus Christ, or the value of that great sacrifice which was offered on Mount Calvary, or that undervalue the Scriptures of Truth, for I believe that they are indeed able, through faith, to make wise unto salvation.

Much may be said by those who have seceded from us; yet as we are faithful in the maintenance of the cause that we are advocating, even the cause of the blessed Jesus, it will be made manifest to the world, that they are the ancient principles of the society, and nothing less, that we are endeavouring to support."

At another time, speaking of the state of the society, and the separatists, she said: "It is a great comfort to me, that my health held out to attend meeting the day the separation took place in the yearly meeting; and also that I was able to attend our monthly meeting; and two or three meetings since we have been turned out of our meeting-house; and should I never be able to attend another, it will as long as I live, be a comfort to me that I have done what I could for the cause of the blessed truth. All that I regret on my part is, that I did not give up more cheerfully to the separation. The idea of it was very trying to me, but I believe it was the best thing that could be done; what else could we have done? To have remained together would have been giving our countenance to their doctrines, and letting fall to the ground the principles and testimony for which our early Friends suffered so much. I can have no unity with any thing that is calculated to undermine the Christian religion."

One morning, being greatly oppressed with excruciating pain, she spoke to some Friends that were with her, as follows: "Why am I kept here so long? I long to be gone; do not hold me, but pray for my release. My suffering is so great, that I am afraid my patience will not hold out; pray for me, that I may be preserved from murmuring, or at any time doing or saying any thing that may bring reproach on the cause that I have for many years been endeavouring faithfully, though feebly to advocate; that I may prove by my example, the truth of what I have declared to others, that the religion of Jesus Christ would be a support under every conflict. What would become of me, were it not for that support at this time!"

A physician calling to see her, said, "Your suffering must be very great." She replied, "Yes, doctor, very great;" as was indeed evident to all around her: "But," said the doctor, "your mind appears to be fixed on that power that can, and I trust will, support under every conflict, and enable you to adopt the language, 'Thy will be done.'" She looked at him with great sweetness, and said: "That is the highest anthem by saint or angel ever sung; yes, doctor, the highest anthem sung on earth, or in heaven. It is a great thing so to live, as to be prepared to leave this world; but it is attainable, through the mercy of him who died for us, that we might live."

31st of tenth month. Some of her relatives coming in to see her, she expressed very near feeling for them, and added: "I long to be gone, and it is a great thing to be prepared for the change. There is no other way but by and through faith in our Lord and Saviour Jesus Christ, who gave himself a ransom for us; and it is of great importance to have a right understanding of these things."

1st of eleventh month. Being in great distress of body, she prayed thus: "O! Lord Jesus Christ, be pleased to receive my spirit, for Thou art my only hope; be pleased to release me from this poor tenement of clay." Soon after, she said, "Will not this be the last day?" Being asked if she had any message to her absent relations, she replied: "Love to all; tell them I want all to be faithful in the support of the ancient principles and doctrines of Friends, for these new things will be found to be nothing but deception."

Soon after she said: "O! how thankful I feel, that I was enabled to perform that visit to Europe when I did."

Eleventh month 2nd. First day evening. She looked upon those who were around her with a sweet and impressive countenance, and said: "I thought I heard a beautiful voice saying, 'enter thou into the joy of thy Lord, and the rest that is prepared for thee:' did *you* not hear it?" At another time: "Oh! that it was the will of my Heavenly Father, to release me from this state of bodily suffering; yet not my will, but thine be done. Oh! Father, I desire to be resigned to live or die; but if I dared to have a wish, it would be to die, that I might be continually with Jesus. I feel nothing in my way: all is peace. I have had many weaknesses and infirmities to contend with; and I can say in humility and abasedness of self, that it is by and through the mercy of God, that I am what I am."

From this time she declined very rapidly, and though still affected with severe pain, manifested entire resignation to the Divine will; she also entertained a grateful sense of the kindness of her care-takers, which she frequently mentioned with much tenderness, even to the last.

On the fourth-day afternoon, the 4th of the eleventh month, she experienced some relief from the pain and suffering that she had so long endured; and her mind being perfectly clear and calm, she conversed for a considerable time with two intimate friends. Toward evening, when one of them took leave of her, he observed, that he believed she was "fast verging toward a state of uninterrupted bliss and peace; that the conflict would soon be over." She replied, with great sweetness and composure, "I rejoice."

In the latter part of the night, it was discovered that she was sinking; and being aware of it herself, she inquired for several members of the family; and taking a heart-tendering leave of those that were about her, she ceased to breathe about four o'clock in the morning of the 5th of eleventh month, 1828; aged 65 years.

Thus lived, and thus died, our much loved friend Hannah Field. We believe it may be emphatically said in relation to her: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The piety and circumspection which, through life, marked the character of SAMUEL ALEXANDER, of Limerick, in Ireland, and the calmness and joyful hope with which he was enabled to enter upon the awful realities of an unchanging existence, encouragingly illustrate that declaration of the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace." Of his parents and of the circumstances of his youthful days, the compiler is not informed, but from his own thankful acknowledgments on the bed of death, it appears that he was early favoured with a sense of the love of God, and that he was concerned to yield up his heart to its blessed attractions. He might justly be classed amongst the upright in heart; being remarkable for strict integrity in all his transactions with his fellow men, and for benevolence and charity, which were evinced in reference both to the temporal and to the spiritual wants of the human family. But it was above all things his concern to cherish a deep sense of his dependence on his Creator, and to be a humble follower of a crucified Saviour. Those who were best acquainted with him describe his conversation as uniformly serious, being marked by instructive deductions, even from apparently trivial occurrences. He was a consistent and valuable member of our religious society, and for many years filled acceptably the arduous station of overseer; and although he was careful to speak plainly and honestly to those to whom it became his duty to impart counsel, his mind was so clothed with love, and his language was so mild, gentle, and persuasive, that so far from giving offence, he gained the love and the confidence of his friends, and especially of the youth, for whose welfare he was much interestod: but in his labours for the spiritual help of others, he appears to have been deeply sensible of his own insufficiency, but he had at times to testify to the praise of divine grace, that in his weakness he was mercifully strengthened from on high.

For some months before his decease his health had been declining; but this was no cause of alarm or grief to him. It was evident that he considered the present life only of importance, as the day's work kept pace with the day; and in the anticipation of its close, and only a few days previous to his passage from time to eternity, he said to one of his daughters, "The light of the sun is dim, compared with my prospect of futurity.—No cloud lies in my way."

His last conflict was comparatively short; for the whole of the day on the 27th of fifth month, he was as well as usual, and perhaps better than he had frequently been. At ten o'clock that night, he complained of pain in his stomach, attended with great debility; during the course of the night, the disorder made rapid progress, and the pain was violent and unremitting. On the physician coming into the room, he observed, that it was well for him that the work was not left for this trying time; that the pain of the body was quite enough to bear. He also said, that to satisfy his family, he would receive medical aid; but that the Physician of value could alone availingly assist him: and while the doctors exerted their skill to relieve him, by one application after another, he said, "It will not do, it will not do. I have been thinking this is to be my last illness." As the disease advanced, he was at times engaged in supplication as follows: "O, gracious Father! be pleased to grant me patience to bear this great pain: and, if it be consistent with thy will, that I may have a few moments' ease before I go." And when in extreme agony, he energetically exclaimed: "Now 'I know that my Redeemer liveth;' and that is my hope; his precious blood was shed for my redemption." His beloved wife endeavouring to assist him, he looked at her, and said, "From my youth I have felt the divine power to be near; and I have experienced it to be as a 'cloud by day, and as a pillar of fire by night,' up to the present moment."

As the power of articulation was failing, he said to one of his daughters, "Death has no terrors for me; I have nothing to do but to draw my last breath; my meat and drink has been to do the will of my Heavenly Father." He now requested his sons might be called, who, with their sisters, stood round his bed, and he addressed them in an earnest and affectionate manner, endeavouring to express himself in such a way as might reach the understanding of each. After speaking of his having been concerned to instruct them in the right way of the Lord, and the happiness which they would derive from striving to walk in it, he added, "You must expect to be beset on every side, by the snares of the enemy; but if you are careful to be clad 'with the whole armour of light,' you will be able to discern and to withstand the 'fiery darts of the wicked one.' Seek that 'blessing which maketh truly rich, and addeth no sorrow with it.' I have little more to say, but to recommend you to the everlasting Father; and may the Lord bless you! I must now bid you all farewell." Here nature seemed quite exhausted; and for a few moments, silence sealed his lips; but, as if its powers were again renewed, he turned to his eldest daughter, and emphatically said, "Farewell, my darling child! may the blessing of the Everlasting Hills rest upon thee and thy house:" to his eldest son he said, "A great care devolves upon thee." Then to all collectively, "You will meet with trials, as those must, who have much to do in this world; but keep an eye to that power which has preserved me, and it will also preserve you. May the Lord God of heaven and earth bless you!"

His spirit then took its flight, doubtless to inherit one of the many mansions in the Heavenly Father's house, on the 28th of the fifth month, 1826. He was aged sixty-three years.

RICHARD JORDAN, the subject of the following memoir, was born at Elizabeth Town, in the county of Norfolk, Virginia, the 19th of twelfth month, 1756.

His parents, Joseph and Patience Jordan, were members of the religious Society of Friends; and though not wealthy, were descended from an ancient and respectable family; his ancestors, on his father's side, emigrated from France early after the colonization of Virginia.

The occupation in which his father was engaged frequently called him away from his family for a considerable length of time; and his mother dying when he was quite young, his education was much neglected; not only as regarded literary instruction, but also the more important concerns of a religious life. The whole period during which he remained at school was only a few months; and the instruction he received whilst there, was in the simplest elements of literature.

But being naturally of an active, inquisitive mind, and capable of appreciating the value of useful knowledge, he afterwards applied himself to study, during the hours of relaxation from manual labour; and, by his own exertions, made some proficiency in several branches of learning, so as to become qualified for teaching in a school; an occupation in which he several times engaged, when the winter season suspended agricultural employments.

His father's residence was remote from any settlement or meeting of Friends, and among a people who evinced but little regard for piety or religion; and being exposed to the pernicious influence of evil company, and in great measure deprived of the tender, watchful care of parental love, he was almost wholly left to follow the corrupt propensities of human nature, and to choose his own course; having never been at a religious meeting more than two or three times, until after he was twelve years of age.

Whilst in this dangerous and exposed situation, it pleased the Saviour of sinners, in his wonted loving-kindness and mercy, to visit his youthful mind with the secret influences of his Holy Spirit, impressing him with an awful sense of his accountability, and of the certainty of future rewards and punishments; and, at seasons, raising earnest desires after purity and holiness; that when his immortal spirit should put off its earthly tenement, he might be prepared to enter into a state of never-ending felicity, among the redeemed and sanctified in heaven. The influence of these solemn impressions he often experienced, in the condemnation and fear which attended his mind, after having been guilty of any sinful conduct, and also in the sweet peace and serenity which clothed his spirit when, through heavenly assistance, he was enabled to exercise greater watchfulness over his words and actions.

About the twelfth year of his age, his father removed into the neighbourhood of Richsquare, in North Carolina. Here he had the opportunity of associating with the members of his own religious Society, and also of attending their meetings for divine worship. But for want of a close attention to the operation of the Spirit of Christ upon his mind, which in time past had been so powerfully felt, the benefit of this invaluable privilege was, in great measure, lost upon him: he yielded to many temptations, became more and more alienated from God, and giving the rein to his corrupt inclinations, was swiftly running in the broad way which leads to destruction.

While pursuing this course of folly and wickedness, it pleased infinite mercy once more to visit him with His righteous judgments, and to awaken his mind to an awful sense of the exceeding sinfulness of sin, and of his undone condition without the availing interposition of an omnipotent Saviour.

The fire of the Lord's jealousy was now kindled in his soul, to consume every thing that was high and lifted up, and all that was defiled. Great indeed was the conflict of his spirit: and many were the strong temptations which the adversary of man's happiness presented, persuading him to despair of the mercy of a gracious God, through his dear Son, Jesus Christ our Lord, and to give himself up, as one utterly cast off and forsaken.

In this day of darkness and distress, when every pleasant prospect was clouded, and all hope of deliverance seemed to stand afar off—when he was reduced to the last extremity of anguish, He who remains to be the compassionate Friend of sinners, was graciously pleased to cast an eye of tender pity on his mournful condition: to draw near to his afflicted soul; and by the calming influences of his own blessed Spirit, to bind up his wounds and bid him live. Under a deep sense of this unmerited mercy and condescension, he was enabled, in great humility, to cast himself at the feet of his dear Redeemer, and to surrender body, soul, and spirit into his divine hand; entering into solemn covenant, that if He would be pleased to grant him an evidence of pardon and reconciliation, he would, through his blessed assistance, follow him whithersoever he might lead. This act of dedication was graciously accepted; and his distressed mind was sweetly consoled in the renewal of a humble hope, that through the merits and mediation of a crucified Saviour, his sins were blotted out as a cloud, and his transgressions as a thick cloud.

Soon after this, he was impressed with the belief that he was called upon by his Divine Master, to declare to others the wonderful dealings of the Almighty with his soul, and to publish the glad tidings of the gospel of peace and salvation. But so awful was the prospect of this solemn engagement, and so deep and abiding the sense of his own unworthiness, that he forebore to enter upon it, even after the impression of duty became indubitably clear. Oftentimes he was ready to yield obedience when the call was sounded in his spiritual ear; but not cherishing the grain of living faith which accompanied it, the weakness of human nature would get the ascendancy: once in particular, in a small meeting, the impression that it would be right for him to speak was so forcible, that he put his hand upon his knee to rise; but giving way to reasoning, he lost strength, and the opening on his mind was soon quite removed. Thus he passed on for several years, still holding back from the Lord's service; which proved the means of retarding him in his heavenly journey, and at times introduced him into much mental suffering.

During this time of trial, he accomplished his marriage with Pharaby Knox, daughter of Thomas Knox, a respectable planter in the neighbourhood, and an approved minister in the religious Society of Friends. Her father had not much earthly treasure to confer upon his daughter, but he had endeavoured to imbue her mind with that which is more valuable than riches, by giving her a religious education, and training her up in the fear of the Lord. Previous to entering into the important engagement of marriage, Richard Jordan and his intended companion were concerned to ask counsel of the Lord; being desirous not to take a step which so intimately affected their present and future happiness, without first obtaining some evidence of divine approbation.

This was graciously afforded to them; and gratitude for the favour, and comfort and support under many trials, were the consequence of this rich blessing. They commenced the world with few of the conveniences, and none of the luxuries of life; yet they enjoyed, under a homely roof, that peace and contentment, which wealth and luxury cannot bestow. The members of the Society of Friends in the parts where he resided, Richsquare, were not then generally convinced of the injustice of negro slavery: and his father, amongst others, held a considerable number of slaves, a part of whom he offered to convey to his son. Under a conviction of the injustice of holding his fellow men in bondage, Richard Jordan declined this offer; believing that he was called upon to bear his testimony against the practice.

His refusal, under his straightened circumstances, occasioned surprise, and even made him the subject of ridicule to some of his acquaintances; but this seemed to act only as an additional incitement to industry and frugality, lest he should, by any pecuniary embarrassment bring reproach upon the cause of truth. As, however, he steadily attended to this concern respecting the negroes, with great tenderness toward such of his brethren as had not yet been convinced of the enormity of the evil, he was made the happy instrument of enlightening the understandings of many; and soon after, a general emancipation took place amongst Friends.

Notwithstanding Richard Jordan continued to fulfil his social and domestic duties, during all this time, with much propriety, and maintained a consistent and blameless character among men, yet there was, in his own mind, a consciousness that he was found wanting in the sight of Him who searcheth the heart, which at times disquieted his mind, and cast a shade over the enjoyments which his beloved home and family were calculated to impart. This sense of deficiency arose from a continued unwillingness to engage in the awful work of the gospel ministry, the call to which he had long felt, but had resisted, until the impression was almost effaced from his mind.

The sense of his unfaithfulness in this respect often greatly oppressed him, and he began to fear that he should entirely fall from the little good he had known, and become a castaway.

Of his feelings at this period of his life he thus writes: "When weighed in the balance, I was found wanting; and was brought to see and fully believe, that notwithstanding God approves of every act of moral righteousness, benevolence, and justice, yet He requires the heart to be devoted to him; and while this is wanting, our hope of salvation can never be permanent; there is still something wanting that cannot be numbered; the mind is left in unsettlement, and not established on that foundation which is immoveable, and against which all storms and tempests beat in vain.

"After I had thus struggled and wearied myself for several years, endeavouring still to get along in my own way, until I had well nigh silenced those heavenly calls to revealed duty, a ministering Friend came to our meeting, and was led to minister to my state, (which no mortal knew of by information from man,) in such a manner, that I accepted it as a renewed visitation from that same gracious Father of mercies, who had been so long striving with me. This dear servant, who had left all to follow his blessed Master, was made instrumental to strengthen in me the weak things that remained, so that I was once more enabled to renew my resolutions; and in a short time after this, I was raised upon my feet in a small meeting then held in a Friend's house, near my habitation. I expressed but a very few words, greatly to the surprise of those present, but the peace and sweetness which flowed into my soul after the meeting, was better felt than described: indeed I could not, neither did I wish to describe it."

He was, when he was thus strengthened to devote himself to the service of his Lord, about twenty-five years of age.

Animated by the love of God, and an ardent desire for the everlasting welfare of his fellow-creatures, and believing it required of him to make a religious visit to Friends and others in the northern and eastern states, he submitted this prospect of extensive labour to the consideration of his friends, who signified their unity with him therein, by certificates from the monthly and quarterly meetings. He left home in the third month, 1797, accompanied by his beloved friend Josiah White, and made a visit to many of the meetings in Virginia, Maryland, Pennsylvania, New York, and some parts of the New England states. Besides attending the meetings of Friends, he appointed some among those not of our religious society, in all which engagements, the unfailing arm of divine goodness was mercifully near, enabling him to preach the gospel of life and salvation with availing energy.

Having passed through many humbling baptisms, in which he had endured great stripping and poverty of spirit, preparatory to further religious service, and having patiently waited the command of Him, in whose hand are the times and seasons, in the third month, 1799, he imparted to his friends a prospect of duty which had long attended his mind, to visit in the love of Christ, Great Britain, Ireland, and some parts of the continent of Europe. In opening this concern to the several meetings whose concurrence was necessary, divine goodness attended, contriting the spirits of many present, and cementing them in the precious feeling of gospel fellowship.

He was engaged in the prosecution of this concern for several years; and during his extensive and arduous journeys, he was mercifully preserved by Divine interposition, in perils by sea and by land, and among false brethren.

He visited his fellow professors, and held meetings with many of other religious denominations, in England, Scotland, and Ireland. His gospel mission was also extended to parts of Holland, Prussia, Germany, and France: in which countries he had many memorable meetings, both with Friends and those who do not profess with us. Although amongst a people whose language he did not understand, yet way was made for him in a remarkable manner. Suitable persons acted as interpreters; and whilst he remained at Pyrmont, (a visit of several weeks,) the meetings were often much crowded by serious persons, not connected with our religious society, and a door was opened for the preaching of the gospel with authority and power, so as to reach to the hearts of his auditors. He says, "Many of these dear people would stand and look me in the face with tears in their eyes, regretting that they were not able to speak to me, telling my interpreter that the language of their hearts towards me was love, and truly mine often overflowed with love to them."

He spent some weeks in the neighbourhood of Congenies in the South of France, visiting Friends in their meetings and families. Thence he proceeded towards Bordeaux, in order to look for a passage to some port in England. This proved to be a very trying journey, it being between two and three hundred miles, and he had only the company of a young man who had lately been an officer in the French army, and did not understand a word of English. In his narrative of this journey, he says,

"Such was again my trying situation; alone, far separated from all my dear friends and connections, and in a great strait to know rightly what to do for the best. Lord, look down upon me in mercy; preserve and support me under these dispensations, and be pleased to show me the way that I should go, for thou knowest me altogether, and my desire to trust in thy eternal Providence! O, withdraw not thy soul-animating presence altogether from me, but preserve me in these proving seasons, and keep me, O my God, in every hour of temptation and trial, that so I may not wound and become a reproach to thy holy cause, where my lot is cast, nor make sorrow and repentance for my own soul, but that through thy holy aid, O my God, I may yet be enabled to sing thy praises on the banks of deliverance; for unto Thee only praise is due, now and for evermore!

"It was nearly two weeks from this time before I could engage a passage to answer my purpose, but at length one offered by a Danish brig, bound for the island of Guernsey, and I concluded to embrace this opportunity, and cast myself entirely on that all-supporting arm of Omnipotence which sustains the earth, and rules the raging sea.

"I may now remark, that although much of the time I have been waiting here has seemed almost like imprisonment, and I have felt at times as if forsaken both of friends and the world; yet as I have endeavoured to renew my trust and confidence in the eternal arm, blessed be his ever adorable name, through the renewing of his infinite love and mercy to my soul, my lonely room, especially during the latter part of my stay here, has been made to me as a pleasant museum, wherein I have been favoured with precious openings into some of the wonderful works both of nature and of grace, to my own humble rejoicing in the eternal Providence, and I was made a renewed believer therein. O, my God, how unsearchable is thy wisdom, how boundless and unfathomable are the riches of thy goodness and mercy: thy ways are hid as in the great deep, and past finding out; who shall refuse to adore thee, who art the everlasting Father, and God over all? Shall not all nations bow before thee, who hast made both the seas and the dry land, and hast appointed unto them the bounds of their habitations? for the Lord of Hosts remains to be thy name. O, the fall of Adam; and how all his offspring have been and are affected by it! I have been made to see and believe it: and the means appointed for their redemption, and how it is to be effected, I have seen and do most asssuredly believe in: O well might the poor man in the gospel cry out, 'Lord, I believe; help thou mine unbelief;' O who can disbelieve in

Christ Jesus the Saviour of the world! in his manhood, sufferings, and death therein; also in his divinity and eternal power; the Redeemer and Saviour, in whom, as testified by the apostle, dwells all the fulness of the Godhead bodily. Tremble, O ye Deists, before Him, unto whom all judgment is committed, that all men might honour Him, even as the Father is honoured. This is the stone that was set at nought and rejected by you wise builders, but truly it is elect of God and precious; and by Him all your buildings will be tried, whether you will or not: although you may, in your wisdom, carry your fabric to a prodigious height like Nimrod, yet in the day of his power, when he shall come to inspect your work, it shall fare no better than Nimrod's did: O, tremble, lest confusion and everlasting disappointment be your portion!—But O, my God, be thou pleased to strengthen and enable me from time to time, to hold fast even unto the end what thou hast now been pleased to renew in my soul, and given me to believe most firmly. Amen."

Richard Jordan sailed from Bourdeaux on the 13th of eleventh month, 1801; and, after a very stormy and tedious passage of more than three weeks, reached Dartmouth in a state of great exhaustion and debility. On being safely landed there, after encountering many dangers, he thus commemorates the preservation which he had experienced.

"I was truly glad and thankful in heart, for the merciful deliverance vouchsafed to me from being entombed in the mighty deep, though, blessed be God, in whom I was enabled to put my trust, when the countenances of the mariners wore a dismal aspect, and all hope of being saved was nearly gone, I never quite lost my confidence; no, not for a moment, even in the greatest extremity of danger. At one time in particular, when I verily thought we were going down to the bottom, never more to rise, being so deeply covered with the rolling surge that the mighty roaring thereof ceased to sound in our ears, and there was a profound silence in the ship; even then did my mind feel so calm and quiet, that I could not doubt of being clasped in the arms of everlasting love; and I yielded to his blessed will, saying in secret, Lord, if it be thy blessed will that this shall be my grave, I yield, if I may but go down clasped in the arms of thine everlasting love; or if thou art pleased to bring me safe to land again, I will surely sing thy praise, I will tell of thy goodness in the congregation of thy people, I will speak of thy wondrous works."

He returned to America in the year 1803; and reached his own habitation on the 30th of third month. On which interesting occasion he says,

"I found my dear wife and family all well, and glad to see and receive me again; and I rejoiced to see them, and to find that they had been preserved and abundantly cared for by a kind Providence, during my absence.

"I was from home on this journey three years, one month, and ten days, in which time I travelled by land and water, about fifteen thousand miles. Thus, O Lord my God, in whom I have endeavoured to repose my trust, thou hast carried me through many heights and depths, perils and dangers; yea, perils by sea, perils by land, and perils by false brethren; and through all these didst thou preserve me: when thy billows went over my head, and my heart was ready to melt within me, even then didst thou make bare thine arm for my deliverance, and sustainedst me by thy matchless goodness, and madest me to see thy wonders in the great deep; then thou wast there, and guidest me by the right hand of thy power, that I should not be swallowed up by the proud waves, when they roared about my head, and threatened destruction. Thus thy countless mercies, O Lord, have been round about me in all the way, and thou hast brought me safe back again to my dear connections at home; for all these thy mercies, O Lord, I desire to bless and praise thy name, which is great and adorable for ever. And now, O Lord, I am not worthy of all these thy mercies, yet since thou hast been pleased of thy unmerited bounty to grant them hitherto, and hast given me to speak well of thy name in the congregations of thy people, even to some of the nations afar off, be pleased to remember, and not forsake me, in my future steppings along through the remaining part of my pilgrimage here: preserve me, O my God, and deliver me from all my enemies, both within and without, for thou knowest them all, and seest their snares, even before they are laid; give me to see, and strength to shun them all both on the right hand and on the left, even unto the end, that so I may be enabled to bring honour and praise unto thy great name through all the remaining part of my days here, and unite with those who, in unceasing anthems, sing thy everlasting praise beyond the grave. Amen."

He had been apprehensive, from the manner in which his mind had been exercised for several years past, and more especially since his return from Europe, that his future religious labours would be chiefly in the northern and eastern parts of the American continent, insomuch that he was induced to believe it was his duty to resign himself to the prospect of removing with his wife to New England.

He accordingly removed to Hartford, within the compass of Nine Partners' quarterly meeting, in New England, and continued there five years, cultivating a farm, which appeared likely to prove very productive, so that he and his family were comfortably settled. But Richard Jordan's mind became impressed with a belief that, for the promotion of that service in the gospel to which he apprehended himself called, it was his duty again to leave his outward possessions, and to reside at Newton, within the compass of Haddonfield monthly meeting, in New Jersey. After being settled there for a few weeks. he thus writes:—

"The good angel, whom we believe to have been with us in all the way, has still hitherto been near, comforting our minds in our lonely habitation, in our solitary walks, and in our religious meetings, enabling me to speak of his goodness among the people, which seems to have endeared many of us one unto another. And now, O Lord, thou hast seen all our temptations, and the anxiety and tribulation of our souls; we are here under an apprehension of its being according to thy requiring, and in thy divine appointment; O Lord, look down upon us, and be near unto us in all our temptations and and besetments, in all our tribulations and distresses, and in all our goings in and out among the people: be pleased to remember us, we pray thee, as among the poor and dependent ones, that have daily need of thy aid: we ask neither worldly riches nor honours; give us, if it be consistent with thy good will and pleasure, food and raiment convenient for us, and be thou, O Lord, our strength in weakness, our riches in poverty, and our present help in every needful time, that so we may be enabled to honour thee in thy blessed cause on earth, and bring praise to thy great name through our lives and in our death, who art God over all blessed for evermore."

In 1813 he visited the meetings of Friends along the sea coast in New Jersey, the retrospect of which afforded him peace. After this he seldom left home on any long journeys, but frequently attended the neighbouring quarterly meetings, and the meetings for sufferings in Philadelphia, of which he was a diligent and valuable member.

In 1818 he writes: "Being now in the sixty-third year of my age, my prospects seem much closed as respects long journeys, feeling an increase of the infirmities attendant on advanced years, though, blessed be my gracious Helper, I enjoy a good share of health and strength at present, considering my time of life; yet the prayer of David seems prevalent, 'Cast me not off in the time of old age, forsake me not when my strength faileth.'

"1821. Seventh month. I have now been for most of two years afflicted with a complaint in my chest, which has rendered me unfit for much service; yet I have been enabled to visit sundry neighbouring quarterly meetings, and to attend our yearly meeting, as also our own monthly and particular meetings, in which at times living desires are raised, that after the example of good old Simeon, I may be found 'waiting for the consolation of Israel.'

"1823. Eighth month. My mind has long been burdened with hearing assertions made, that every child coming into the world is placed precisely in the same situation as Adam was when in Paradise, or as he came out of the hands of his Maker, and speaking slightly of the atonement of Christ, bringing down that blessed suffering Saviour and Redeemer of men to the level of other good persons in common. Well would it be for such, in my apprehension, if they would seriously consider the import of a part of the apostle's comment on the law of Moses; viz., 'He that despised Moses's law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace; for we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord; and again, the Lord shall judge his people; it is a fearful thing to fall into the hands of the living God.'"

In the third month, 1825, he met with a severe trial in the decease of his beloved wife, who had been an affectionate and sympathising companion during the greater part of half a century. On this affecting bereavement he makes the following instructive remarks:

"And now what shall I say more.—The Lord has been pleased in the inscrutable counsel of his will, to take from me my dear partner, who ended her useful life in this world on the morning of the second of third month last, almost without sickness or pain, in the seventy-third year of her age; being as well as usual the day before, and engaged in her domestic concerns. I could say much of her virtues, not only as a faithful helpmeet in our outward concerns, but in always giving me up cheerfully to the service of Truth, and sustaining my absence with Christian magnanimity, and sympathising with me in my labours and travels in the cause of truth and righteousness, and a consoling evidence attends her departure, that she has sweetly fallen asleep in Jesus: and therefore though I sorrow, yet not as those who have no hope; for surely I am one in faith with the apostles of our Lord, that 'they that sleep in Jesus, will God bring with him.' And now, O Lord, thou hast taken the mother with the children, and left me behind a little space longer in this state of probation, for causes known only to thyself; for thou art not bound to give account of thy matters to any; it is enough for us to know that thou dost all things right; and wilt do for us more than we can ask or think. But because thou art a God hearing prayer, be pleased, O Lord, to be near by thy secret power, and keep and preserve me during the short remainder of my time in this world, so that I may be enabled to fight the good fight, and keep the faith of thy beloved Son, Jesus Christ, our Redeemer and Saviour, and so finish my course with joy; for thou, O Lord, art faithful, who hast promised a crown of righteousness. Amen."

After the decease of his dear wife, our beloved friend seemed to pass the remainder of his days as a servant waiting for the coming of his Lord, having a clear foresight that his earthly pilgrimage was nearly accomplished, and several times spoke of his decease as being at hand. He attended the yearly meeting of New York, in 1826, and shortly after, in the seventh month, was at three of the monthly meetings in Philadelphia, and spent some time in visiting his friends there, much to the peace of his own mind, remarking, when about to return home, that if it proved his last visit, he should be well satisfied with it.

In the eighth month he attended the quarterly meetings of Abington and Salem, held at Woodbury. On his way home from the latter, his mind was much engaged in contemplating the present situation of the Society of Friends, lamenting with much feeling, the deviations from simplicity and plainness, which were conspicuous in many of the members, the avidity with which they pursued the pleasures and riches of the world, and the apparent want of religious concern on their own account, and for the welfare of the church. Much labour, he remarked, had been bestowed upon them; spiritual and temporal blessings had been dispensed with a liberal hand, and yet disobedience and ingratitude had been too generally returned for all these favours; and he feared lest those who might be considered as the children of the kingdom, if they persisted in this course, would be cast out, and others raised up, as from the stones of the streets, to support the doctrines and testimonies given to Friends to bear. He however expressed, that gloomy as the prospect of a succession of upright standard-bearers seemed, he had faith to believe, that those doctrines and testimonies never would fall to the ground, and although many were predicting that the present commotions within our borders would disorganize the society, yet this would not be the case, but those who continued to maintain the ancient faith and discipline of Friends, would be preserved a distinct body of Christian professors.

On parting with the friend who accompanied him, he alluded to his late visit to the city of Philadelphia, and after expressing the great peace he felt in recurring to it, observed that it would be his last visit. The friend expressed his earnest desire that the solemn presentiment might not be realized, and remarked, how much he would be missed at the present time of trial; to which Richard Jordan replied, "Yes, but you must part from me at some time, and perhaps it will be as easy now as ever," repeating the assurance that it would be his last visit. This was on fifth-day afternoon, the eleventh of eighth month, and on the following day he was taken sick. After this he attended meetings but a few times, being mostly confined to the house or bed, except occasionally riding out for a change of air and exercise.

His last illness was tedious, continuing for more than two months; and while the gradual decay of his bodily powers was apparent, the strength and vigour of his mind seemed to remain unimpaired almost to the close.

He did not appear disposed to converse much on ordinary topics or temporal affairs, but at times made many instructive remarks upon religious subjects. He mourned over the desolating effects of the spirit of unbelief, which, under the plausible but false pretext of exalting the "light within," was leading many incautious minds into a denial of the saving truths of Christian redemption, and a disregard of the plain and irrefragable testimonies contained in the sacred volume. He declared, as his full belief, that all those who were really led by the Spirit of Christ, would feel themselves constrained reverently to believe in, and to acknowledge all that is recorded in the Holy Scriptures concerning the coming and sufferings, the death and offices, of our Lord and Saviour Jesus Christ, as he appeared in the flesh at Jerusalem.

He several times mentioned his firm conviction at that solemn period, that painful as is the present state of things amongst us, to the true disciples of the Lamb, it would be made the means of purifying the society from much of its dross; that such as stood faithful in their allegiance to Christ, would be deepened by it in the life of religion, and some of them would live to see the society in a far better state than it now is. He had seen, he said, that the Lord would take the cause into his own hand, and none should be able to hinder Him—that he would choose his own instruments, and those of this society who had been highly favoured, but who had turned their backs and forsaken him, would be cast out, and others brought in who would stand for the honour of his great name, and for His cause in the earth.

With much emphasis he said, "O! what will those men do that deny the divinity of our Lord and Saviour Jesus Christ? What refuge will they have at such a time as this, on a sick-bed—Oh, what will become of them!" Once he said, "I would not be in their state for any thing in the world."

He intimated that, during this sickness he had had great opportunity for reflection, both by day and by night, and he had thought much upon the awful state of those people that deny the Lord, and the only hope of salvation—"which," added he, "is by the mercy of God, through the merits and grace of our Lord Jesus Christ." Then with much emphasis he exclaimed, "My hope, my only hope of salvation, is in the mercy of God, through the merits and grace of our Lord Jesus Christ." These, or words nearly like them, he repeated several times during the conversation. He commented very instructively on the ground of this his hope, and the great stay and consolation it was to his mind. "Oh," said he, "I would not give this hope in the mercy of God, through Jesus Christ, for the whole world." He then proceeded to relate that during his illness, many scripture passages, both in the Old and New Testament, had been unfolded to his mind with great clearness and comfort, respecting the plan devised by Divine Love for the restoration of poor fallen man, and the salvation of sinners.

After setting forth the fall of man through the temptation and subtlety of Satan, and his aspiring above the condition allotted him by his beneficent Creator, he proceeded to open some of those passages, beginning with the promise of the seed of the woman that should bruise the serpent's head, Genesis iii, 15—adducing many other scripture testimonies which show that this seed is Christ, even He who died for our sins on the cross, and who is a propitiatory sacrifice for the sins of the whole world, an Advocate with the Father, and Mediator between God and man. He enlarged upon what faith in God, and in our Lord and Saviour Jesus Christ had done in every generation, and then emphatically said, "This is also my faith, and I shall die in it as I have lived, hoping in God's mercy through our Lord and Saviour Jesus Christ." He made many other remarks at the same time, that evinced his deep solicitude on account of the spirit of infidelity which has crept in amongst us, tracing its origin to the pride of the human heart.

On second-day, the eighteenth of the month, a friend being with him, he made some instructive observations on the present situation of the society, and with much tenderness of feeling mourned over the young and inexperienced, who were deluded by the fair pretences of some who were considered leaders of the people, and to whom they had been accustomed to look up as examples and instructors in the church: while these were taking advantage of the influence they had obtained, to inculcate pernicious principles, and infuse into their unsuspecting minds the poison of unbelief. For these unwary youth, thus exposed to the artifices of designing men, he manifested tender commiseration and sympathy.

But he said he believed the time was coming, and perhaps was not far distant, when these false teachers would be fully exposed.

There were many, he remarked, who went under the name of Friends, that had never been convinced of, nor yielded obedience to, the principles and doctrines of the society, but had made a mere empty profession; and it was no marvel if such as these were carried off with the unsound notions which were now promulgated. He believed it had been permitted, in order to manifest such as these:—as a society we are very impure, and needed much sifting to make us as we should be. But he was firm in the faith that the ancient doctrines and principles of the society, as set forth in the holy scriptures, must and would prevail over all opposition—that all those who were building on Jesus Christ, would be preserved amid all the storms and commotions which now agitate the society, and that it would yet arise and shine in more of its ancient beauty, than many now living had ever seen it, adding, "I may not live to see it, but there are some of you that will."

He expressed much more during the course of this interesting conversation, not only manifesting the calm and confiding state of his mind, and his unshaken faith in the Rock of Ages on which he had built, but also his full conviction that the Christian faith of the Society of Friends would eventually triumph, and that after the necessary conflict and suffering were endured, to purify it from such nominal professors as hold the truth in unrighteousness, and bring reproach upon the name of Christ, by their unholy conduct and anti-christian opinions, the society would be enabled to rise superior to its present difficulties, and with renewed brightness hold up the light of a christian conduct, conversation, and profession to the world. Great was the anxiety he evinced, that the friends of Christ and his holy cause might stand firm in a patient, persevering testimony against every innovation, whether in doctrine or discipline; and by the steadfastness of their faith, the purity of their lives, and the meekness and humility of their spirits, evince that while they dared not strive to carry party views and schemes, they felt themselves constrained, by a sense of religious duty, earnestly to contend for the faith once delivered to the saints.

To a friend who called to see him, he observed, "It is a satisfaction to reflect, that my outward concerns are all settled:" after a solemn pause, he added, "I know that I am a poor creature, and have nothing to depend on but the mercy of a gracious God, through Jesus Christ, my Lord: Oh! these poor things that are trying to do away all belief in the authenticity of the scriptures and in a Saviour, what will become of them? No other foundation can any man lay than that which is laid." In the conversation with this friend, he observed, that his day's work was accomplished; to another of his friends, that he did not feel as though he had much more to say, but was labouring after true stillness and patience, to be gathered to the source of all good; and throughout the whole course of his illness, it was obvious that his mind was often engaged in deep, inward, awful retirement, and waiting on the Lord.

The disease gradually made its progress, and though the symptoms attending it were not very alarming, yet he seemed impressed with the belief that he should not survive it. When his friends would express their hopes of his recovery, though he seemed unwilling to give them pain by positively saying he should not, yet his replies generally evinced that he had no prospect of it. Once he said his friends must exercise a patient hope, he had not seen that he should get well. At times his bodily sufferings were very great but he was preserved in much patience and resignation to the Lord's will, often ejaculating with earnestness, "O blessed Saviour, O Lord Jesus, help me!" showing that his dependence was placed on the Physician of value.

A few days before his decease, he remarked to a friend who was with him, "The crisis has not been shown me when I shall be taken—but from the way I feel, it seems as if it could not be much longer;" the friend replying, "Then thou dost not think thou wilt recover" —he answered, "I leave it all to Him who knows how to order all things for the best; I have no desire but that his blessed will may be done."

On sixth-day night, the thirteenth of tenth month, 1826, he became much worse—his strength was fast failing, and the power of articulation almost gone—and about three o'clock on the following morning, the near approach of death was apparent. He was in great suffering for a few hours, but about ten in the morning, the conflict seemed over, and exhausted nature ready to sink away: he said nothing during this time, except ejaculating with uplifted hands, "O Lord!" which were his last words. He breathed shorter and shorter, until about a quarter after eleven, when his purified spirit quietly departed to the mansions of eternal glory. He was in the 70th year of his age.

SOLOMON UNDERHILL was born at Cedar Swamp, near Westbury, Long Island, the 30th day of the tenth month, 1748. His parents, Amos and Elizabeth Underhill, were respectable members of the religious Society of Friends, and were desirous of giving him as good an education as the schools in the neighbourhood afforded; but both of them dying whilst he was young, he was left under the care of his elder brothers. He became exposed to many temptations, calculated to alienate his mind from the path of piety and virtue; but through the condescending mercy of our blessed Redeemer, he was, when about seventeen years of age, visited with the secret influences of the Holy Spirit, and he was brought under a deep concern on account of his everlasting welfare. After a time of close inward conflict, he was strengthened to surrender himself to divine disposal, entering into solemn covenant with his Heavenly Father to serve him in all his requirings. Through the continued extension of his holy assistance, he was enabled to keep covenant with his God, and to yield more entire dedication to the divine will than he had hitherto done.

Having patiently submitted to the crucifying power of the cross of our Lord Jesus Christ, and endured those refining baptisms which are necessary to qualify for service in his church, he was called to the work of the ministry of the gospel; and his appearances in this line being acceptable to his friends, he was acknowledged as a minister in unity with the society.

About the thirty-second year of his age, he was married to Lydia Mott, an amiable and pious woman, and settled himself in the business of farming; but his mind being chiefly concerned about those things which pertain to life and salvation, and the welfare of the religious society of which he was a member, he freely devoted himself to the service of his divine Master; and being in good measure redeemed from the desire of laying up treasures on earth, he pursued business with becoming moderation, endeavouring to make his temporal affairs a secondary consideration.

During the middle part of his life, he was a member of the Meeting for Sufferings in New York, in which, as well as other services of the society, he was often usefully employed. His example in the due attendance of all our religious meetings, both for worship and discipline, was worthy of imitation, never suffering his outward engagements to interfere with this reasonable duty; but cheerfully giving up all in order to present himself before the Lord. When thus assembled with his brethren, his deportment was solemn and weighty, well becoming the occasion for which they had met, and showing clearly that his mind was seriously engaged in the great duty of humbly waiting upon the Lord, for the renewal of spiritual strength.

He entertained a reverent esteem for the Holy Scriptures, and greatly delighted in the perusal of them; and was well instructed in the divine precepts and doctrines which they contain. His mind being earnestly engaged to seek for right instruction, he became firmly grounded in the truths of the Christian religion, which he frequently enforced upon his auditory in his public testimonies, especially of recent time. His faith however did not consist in a mere *historical* belief of those saving trnths which are there recorded; but having yielded to the sanctifying operation of the Holy Ghost and fire, he was made an experimental witness of the benefits of salvation, in and through Christ Jesus as our Mediator and Atonement, and could say with the apostle, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

During the last twenty years of his life, his labours were principally confined to his own meeting, and those in the vicinity, where he had frequent religious service. Within a few years past his mind became deeply exercised under an apprehension, that a spirit of unbelief, in some of the essental doctrines of the Christian religion, was secretly spreading among the members of his own quarterly meeting. Although this subtle spirit made its insidious approaches under the specious guise of a high profession of spirituality in religion, and a sanctimonious exterior, yet he quickly detected it, and with much christian boldness laboured to expose its deceit, and the dangerous consequences which it would inevitably produce. Unhappily, many deluded by it, some of whom became open advocates of unsound principles, boldly rejecting the truths of the gospel, and substituting for them, the plausible but fallacious systems of human contrivance.

He continued, however, to the end of his days, to maintain a firm and undaunted testimony against it.

Much persuasion and smooth profession of love were resorted to, in order to shake his faith; and, when these were found to be ineffectual, a severe and cruel persecution was raised against him; but he remained unmoved amidst flatteries and reproaches.

He was, however, subjected to deep suffering for conscience' sake. Some individuals who possessed much influence succeeded in their endeavours to exclude him from meetings for discipline, and for eleven months he was thus treated as an offender. His age, and consequent infirmities, together with much affliction from false brethren, so enfeebled his bodily frame, that he was never afterwards *able* to attend his monthly meeting.

About twelve months before his decease, and while his case was before the monthly meeting, being often brought under great concern and sorrow on account of the state of the society of which he was a member, and feeling an ardent and affectionate desire for the eternal welfare of his friends, and for their preservation from the delusive snares of an unwearied and crafty adversary, who was busily endeavouring to draw them into unbelief, he wrote an address to the members of the quarterly meeting of Westbury, dated at Jerusalem, first month 22nd, 1826. But yielding to some discouragements, arising from his peculiar and very trying situation, he omitted to circulate it at that time, saying, "I think I now feel easy to leave it with my children, to do with it as they may judge proper, when I am no more." A short time previous to his death he expressed a desire that it might not be lost; and it being brought to him for examination, he made some small additions to it, and remarked: "It now stands as I wish it. Believing that I shall shortly put off this my tabernacle, I leave it with my children as a proof that I do not consider these things, as some would persuade us, immaterial matters, but subjects of the greatest importance. I FEEL AN EVIDENCE TO ATTEND MY MIND, THAT I HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, BUT SUBSTANTIAL TRUTH." He then signed the "Address," writing his name for the last time.

During his last illness, which was a complication of diseases, he suffered much, especially from an asthmatic affection, which rendered his breathing laborious and painful, and at times prevented his lying down. Under these afflicting sensations he was ardently concerned that he might be preserved in patience, and in resignation to the Lord's will; remarking, that as he had not been tried with much bodily suffering through life, he feared his patience might not hold out to the end. This concern kept him so steadily on the watch, that he seldom made any complaint, meekly and calmy submitting to every dispensation of an all-wise Providence, however painful. Although his bodily weakness and infirmity were great, yet, through divine mercy, his understanding remained clear and collected until the close: his mind was preserved in quietude and holy confidence, trusting in the mercy and mediation of our adorable Redeemer, and looking forward to the period of his release from the pains and conflicts of time, with a hope full of immortality and eternal life. The hour of death is emphatically styled, "an honest hour;"—at this awful season dissimulation vanishes; and the great realities of the world to come force themselves on our view. Such a moment is calculated to try the foundation on which the Christian's hope for eternity rests: and in the instance of this dear friend we have another added to that innumerable company of faithful witnesses, that have laid down their lives, in full assurance of salvation through the mediation and atonement of a crucified Saviour; "looking unto Jesus, the author and finisher of their faith."

Throughout the whole course of his illness, his confidence in the rectitude of the principles and doctrines he held, remained unshaken; and his mind appeared peaceful and satisfied in the retrospect of his endeavours to withstand the torrent of infidelity. He uttered many weighty and instructive expressions, indicating the sweet and heavenly frame of his spirit; and gave much excellent advice to his children, and others who attended upon him.

A few weeks previous to his decease, he addressed two of his children nearly as follows: viz.

"My dear children, I expect soon to leave you. I feel as though my time here would not be long; and the prospect is an agreeable one, though I should have been willing to have attended meetings a little longer with my friends; but it does not seem likely that I shall; and I think I may say with David: 'Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure;' and I believe I have witnessed *that,* which will enable me to adopt the language of the apostle: 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God.' I hope, dear children, you will be given up to do the Master's will; He hath done much for you, and is calling for faithfulness at your hands: thou, in an especial manner, dear——— (addressing one who had been introduced amongst Friends by convincement of the truth of our principles,) seeing thou hast been brought to join our society, mayst thou stand firm in the truth, and faithfully discharge the duties which devolve upon thee. I have remembered the declaration of the prophet: 'Strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers.'"

A few days after, he said to his eldest son, "I shall not be here long, and I do not know that I desire it. I feel peace of mind; I think I feel an assurance that enables me to say, 'I know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens:'" then turning to his daughter, he added, "I speak not this boastingly, but for your encouragement."

About the same time, he expressed his great desire that his children might be diligent in attending meetings; "and not go there and sit down in an unconcerned manner, but remember for what purpose" they assembled, "and honestly put the query, 'what lack I yet.'"

16th of first month he said: "In seasons of desertion, which may be compared to the night, we must strive to keep on the watch, that our garments may not be defiled. There have been seasons in which I have felt much stripped and deserted; then I have endeavoured to keep in the patience; but when the dear Master has been pleased again to favour me with his presence, O, how comforting! He said to his disciples formerly, 'My peace I leave with you; my peace I give unto you:' when this can be enjoyed, it is a balm for every thing."

20th. Speaking of the necessity he found for watching against an impatient disposition, he said, "One night, lying on my bed, being much oppressed in my breathing, and feeling little of that support which I have at times been favoured with, I thought my situation a trying one; but was soon led to take a view of the sufferings of our divine Master when nailed to the cross; and my murmuring thoughts were silenced."

At another time in the night season, as if in deep thought on this interesting theme, he exclaimed, "What transcendent goodness! love unfathomable! He left the bosom of his Father, and took upon him the form of sinful man—endured all that they could inflict upon Him for *our* sakes, even offered Himself upon the cross for *our* sins, that *we*, through Him, might obtain salvation."

One evening, after being laid on the bed, finding himself much exhausted, he said, "I do not feel anxious whether I live to see the light of another day or not. I feel comfortable in mind; my peace is made; the grave will have no victory; it has been renewedly sealed to my understanding; I have heard as it were a voice saying, 'thy name is written in heaven!'"

24th. He remarked to a friend, that he believed the present difficulties in our society were permitted for our good, that our foundations might be tried—that it would not hurt those who were firmly established; but that which was built up of wood, hay, or stubble, the fire must consume.

A few days after, to a friend from a distant land, who came to see him, he said, "My dear friend, I am glad to see thee; I believe thou hast many trials in being amongst us; but I have greatly desired thy encouragement, and that thou mayst stand firm through all;—for although the enemy may seem to vaunt himself, his power is limited. The state of things here is very trying; yet I believe it would have been even worse, but for the faithful labours of divers Friends from your land, all speaking the same thing, united as the heart of one man." The friend remarking that the truth was worth suffering for, he replied, "Ay, it is so; I have suffered for it, and am still willing to suffer." On taking leave of him, a desire was expressed that he might continue to the end in that comfortable state of mind, which he then enjoyed; he said, "I hope it may be so; but I often feel very poor, and desire to have the prayers of the faithful."

4th of second month. His youngest son coming in, he said, "I am glad to see thee, my dear son: I desire that my children may dwell in love, and walk in the fear of the Lord. He has been my support through many and deep trials: He brought me out of the miry clay, and set my feet upon a rock that was higher than I; and He hath put a new song into my mouth, even praise to his name."

He was frequently engaged in lively exercise on account of the state of our religious society, and ardently concerned for the promotion of its real welfare. His solicitude for the preservation of a sound and living ministry among us, was earnest and fervent; and he made some observations respecting it very near his close.

During the last three or four hours of his life he said much, though frequently interrupted by great difficulty of breathing: he earnestly desired that those present might be given up to serve the Lord faithfully; saying, it was a great consolation to him, that this had been his concern when young, and had continued to be his engagement through life, though oftentimes much in the cross to his natural inclination; yet in humble, simple obedience he had found sweet peace. He remarked that a religious life was far preferable, even if there was no future state, as our evil propensities were thereby brought into subjection, and the mind enjoyed the comfortable feelings of kindness, meekness, and humility.

During the last conflict, he was engaged in reverent supplication, but the first part was not distinctly understood;—he proceeded, "and O! grant that my patience may hold out to the end—that neither Jew nor Gentile may have any cause to speak evil of the truth on my account." Near the same time he said, "It is through tribulatian that we enter into rest; we must fill up that which is behind of the sufferings of Christ, for the body's sake." He continued uttering many sweet and heavenly expressions, until the power of speech had nearly failed: when he could no longer articulate distinctly, a harmonious sound still proceeded from his dying lips; and a frequent repetition of "the Holy One," was clearly understood. He departed in great serenity and composure of mind, on the 5th of the second month, 1827.—Aged about 78 years; a minister fifty-four years.

Isaac Mennell was the son of Thomas and Dorothy Mennell, of Malton. In the early part of his life he went to sea, and passed through many of the trials incident to the life of a sailor. When nearly out of his apprenticeship, he was impressed, and taken on board a man-of-war, in which great pains were used, by promises of promotion, to induce him to remain, and abandon his religious principles, but he resisted these solicitations; and making his situation known to his friends, they exerted themselves on his behalf; and urging that he was one of the people called Quakers, and their well known scruple of conscience against war, on account of its inconsistency with Christianity, which breathes "Peace on earth, and good will to men," they succeeded in obtaining his liberation.

At another time he was shipwrecked near Memel, in the Plato, under his own command, but little being saved from the wreck, except his clothes and bed; and this, having become impregnated with salt water, notwithstanding it was again carefully dried, afterwards contracted damp; and by sleeping upon it, he took a rheumatic fever, which brought him to all appearance near to the grave.

After this illness he returned no more to sea; but a short time before his marriage with Martha, youngest daughter of Nathan and Mary Dearman, of Thorne, which took place in the year 1800, he settled at Scarborough, as a Linen and Woollen Draper; which business he continued to pursue during the remainder of his life; and, in conducting it, his agreeable manners, combined with strict integrity and uprightness, gained for him the respect and esteem of all who were acquainted with him.

He was an affectionate husband, and a tender parent; a remarkably kind neighbour, and a true friend; often proving himself to be such by kindly helping those who stood in need of assistance, in any way in which he could render it to them; and he was careful, in his acts of charity, which were many, to attend to the sacred injunction, "When thou doest alms, let not thy left hand know what thy right hand doeth:" so that his liberality was comparatively little known till after his death; when it appeared from numerous witnesses, that he had often extended a helping hand, not to the indigent only, but also to such as he apprehended were struggling with difficulties in other stations of life.

As he advanced in years he became increasingly interested in the concerns of the religious Society of which he was a member, and also in those of Societies and Associations for the promotion of the best interests of mankind generally; and took a usefully active part in them.

A few months before his decease, he told one of his relations that he had, through the course of his life, made it a rule to attend to the apostolic injunction, "As much as in you lies, live peaceably with all men;" and to this end his care not to injure any, either by giving way to detraction or by spreading reports which might tend to lessen them in the estimation of others greatly contributed: and he often checked these fertile causes of strife, by discouraging them when they occurred in his presence.

His last illness was a very trying one. For sixteen weeks he was unable to lie down, or in the slightest degree to recline in his chair, or to have his legs raised up; and towards the latter part of his time, he had several attacks of excruciating pain from spasms at the chest. But he was enabled to bear all his trials and privations with Christian patience and resignation, and to witness them to be blessed to him.

His life appeared to his fellow men beautifully upright and consistent; yet, in the early part of his illness, he was brought into great exercise of mind, and given to see with clearness, that, notwithstanding much comfort is to be derived from the recollection of those things which have been done aright, they nevertheless cannot recommend man to divine mercy, nor justify him in the sight of his Creator, because they are no more than our reasonable duty; and that as all men have in many ways sinned, and fallen short of the glory of God, there is therefore no other ground of hope, but through the propitiatory sacrifice of Christ, and the mercy of God offered to man for Christ's sake, on condition of repentance and faith in Him: and, after a season of deep humiliation and conflict he was favoured to witness the efficacy of these means, and to receive a clear evidence in his mind, through the Holy Spirit, that all the transgressions of his past life were blotted out, and a place prepared for him in the regions of eternal bliss amongst all those who "have washed their garments and made them white in the blood of the Lamb."

In the night of the 8th of the twelfth month, 1828, his sufferings were very great; and he thought his end very near, and often spoke of it. At one time he said, "Three weeks ago, the prospect of leaving my dear wife and children was more than I could bear; now it is as nothing." He addressed every individual of the family, including servants and apprentices; and amongst much other excellent counsel pressed upon the attention of each of them, the great importance of attending to the Light of Christ, in the secret of their own hearts, in order that they might be preserved from transgression, and enabled to walk in the way of salvation. He took an affectionate leave of them all, and also of his medical attendants; to whom he extended the same counsel, and thanked them for their kindness and attention to him.

On the 2nd of first month, 1829, after sitting a while in silence with a friend whom he greatly esteemed, he spoke of the unmerited mercy which had been extended to him; saying, many had been his omissions and commissions, and great his want of faithfulness to the manifestations of duty; he commemorated the condescending goodness of the Most High, to one who felt himself to be so poor a creature; and which had enabled him to give up his wife and children, and every other thing; and again repeated, "It is all of mercy—unmerited mercy."

At another time, when about retiring to rest, he requested those present to sit down; and soon after, he prayed very earnestly for the preservation of his dear wife and family, and also for the servants.

On the 10th he said to his wife, "I believe I have seen my passage clear. Whenever the change takes place, endeavour to be still and composed." On her afterwards asking him if he was comfortable, he replied, "Yes, very happy;" and then said something respecting being of the true fold, which could not be distinctly collected on account of the weakness of his voice.

At many other times, in the course of his illness, he extended excellent counsel to his family and servants; and the last time that his children were, at his particular request, collected about him, after expressing his feelings of tender love for every individual of them, in a very affectionate manner, he strongly recommended the frequent reading of the Holy Scriptures, and keeping to the principles of Friends; in which he expressed his confidence, that great satisfaction as well as safety would be found.

On the 16th of first month, when his wife was standing by him, he said, "Farewell, farewell all. I am very comfortable—happy indeed." And on the morning of the 17th, being asked by one of his sons, who was sitting up with him, if he felt comfortable, he replied, "Yes;" very, very, very;" and soon after quietly expired, on the 17th of first month, 1829, aged 59 years; leaving a consoling assurance on the minds of his relations, that he had quitted his afflicted tabernacle to enter on a state of blessedness in that kingdom where the redeemed of the Lord rejoice for ever before Him.

Sarah Knight, daughter of Samuel and Mary Jesup, was born on the 22nd of ninth month, 1798. In the fifth month of the following year her mother was removed by death, after an illness of about two weeks; during which time, in the prospect of her dissolution, she expressed her belief, that her two dear children would not be permitted to know the want of a mother's care. In the eighth month, 1803, the surviving parent took a second wife, upon whom devolved the interesting and important charge of the daughter, until she had attained the age of about thirteen years, after which time she passed two years at school. On her return home, she continued under the parental roof, until her marriage with Thomas Knight, of Colchester, in the fifth month, 1821.

She was endowed with good natural abilities, possessed a remarkable quickness of perception, and great vivacity of temper She was prone to indulge in a satirical mode of expression, and not unfrequently was, in consequence, involved in distress and self-condemnation. Her will was strong; and the conflict between the sinful tendencies of fallen nature, and the convictions of the Holy Spirit, with which she was mercifully favoured, was often great. She also keenly felt those restraints which her parents believed it their duty tenderly, though firmly, to enforce, frequently evincing compunction on account of the prevalence of her vain propensities.

In reference to this subject, an extract from a letter is here given, which she wrote in the year 1818, to one of her young friends.

"If I had been but enough inclined to profit by advice on important subjects, I see and believe, that ere this I should have missed many an hour of remorse and sorrow." After other observations, she adds: "My heart seems to open unbidden, to pour forth its complaints to one, who though far before me, can yet condescend to turn back, and cast an eye of pity on those who, daily giving way to temptation, and seeing their errors, sometimes *almost* earnestly crave to be what their Creator intended them to be—a people not conformed to this world. Though we are not all called to the same work, yet we may all forward the great cause, by becoming preachers of righteousness in conduct and conversation."

After her marriage, there is reason to believe that her mind was renewedly visited by divine grace, and that she sincerely desired to fulfil the duties of her new and important station with propriety.

In the Spring of 1822, she became the mother of a little girl. She has often since been heard to remark, that her love of taste was too much suffered to prevail, instead of simplicity, in her views respecting this interesting charge.

In the Autumn of the same year she was visited with long and severe illness, which confined her for several months; during which time she was deeply humbled, under a consideration of former unwatchfulness, and was led to desire that greater circumspection might in future prevail. Yet, when favoured with returning health, the force of these impressions, in degree, abated; she still stumbled at the cross, and thus the growth of the pure seed was retarded. But it pleased her Heavenly Father to follow her with his chastisements, and in the Autumn of 1825 she had another long and severe attack of illness, when her recovery appeared doubtful. Under this dispensation, deep instruction was sealed upon her mind; and the truths of the gospel were so mercifully unfolded, that the foundation was laid for that decided change of character, which was progressively developed during the remainder of her life.

A memorandum, dated 5th of the eleventh month, 1826, referring to this illness, was found after her decease, which is here introduced.

"And now, Oh! how shall I commemorate the Almighty's gracious and wonderful condescension to me, who has plucked my feet, in degree, out of the mire and clay, and set them upon a rock, and hath put a new song into my mouth, even praises to our God! Humility and gratitude, I think I endeavour to pray for. It is now about twelve months since I lay ill of a brain fever, and the mercy and goodness I then experienced, may I *never* forget! I think I then saw things too mighty for me to record *now*. Oh! that I may not forget the vows I then made; but rather, that I may pray daily for strength to fulfil them in the *right* time.

The following letter also refers to the same period.

"I confess to thee that I have been troubled with a reasoning mind; and it pleased infinite wisdom, in His adorable mercy, when I was laid on that bed of sickness, which I hope and pray I may never forget, clearly to unfold some of the mysteries which my poor weak nature had at times stumbled at; and so clearly to point out the *necessity* and efficacy of the Saviour's *atoning sacrifice*, for otherwise lost, fallen man, that I can never describe how much my whole soul was wrapped in admiration and thanksgiving at the stupendous mercy. I was then instructed to see that it was not for me to attempt to dive into the *why* and the *wherefore;* but that, without a Saviour or Redeemer, we had been lost for ever; and whoever is favoured to gain an admittance into the heavenly city, it will be through the redeeming power and atoning sacrifice of our Lord and Saviour Jesus Christ."

From the time of her recovery, she appears to have been engaged in desire daily to maintain the warfare, and to press forward towards the mark for the prize of her high calling of God in Christ Jesus; and that she might be enabled to surrender her will and affections to Him who had graciously visited her soul. She had for some years believed, that if she were faithful to manifested duty, it would be required of her publicly to espouse the Lord's cause; and when the time drew near for this open and avowed dedication, the recollection of her former unwatchfulness and inconsistencies often humbled her spirit; and much fear pervaded her mind, lest she should move in such an awful work, before she had endured the necessary baptism for the refinement and purification of the vessel. The exercises and conflicts of her mind on this subject, are strikingly conveyed, in letters to two or three intimate friends, from which the following paragraphs are extracted.

Ninth month, 1826. "I wish to tell thee, I hope in great simplicity, that I have long, perhaps I might say for years, believed, that if I ever became what my Heavenly Father designed, I must occupy some conspicuous part in the church; this my nature has always shrunk from, *more than I can describe.* Much, very much dross remains yet to be taken away, before I can acceptably lift up a finger for the law and the testimony.

I often think, how much more difficult it is to purify some vessels than others."

Tenth month, 1826. "Humility, faithfulness, and obedience are what I do desire to pray for. Oh! there are times when it seems as if it would be meat and drink to do the will of our Heavenly Father; and I would almost say, I long for the right time to offer the sacrifice. Then again I faint, and am ready to beg to be excused; and I believe I feel it harder than many, to give up my own strong, high will, and to be redeemed from the many hindering things, and, above all, the reasonings. The things I most fear are disobedience, with all its attendant darkness;—the construing the workings of an active and nervously weakened imagination into a command, and so being almost worse than disobedient;—and the fear of man. But oh! while I write, I feel as if nothing could be so sweet as the firm belief that I should be enabled 'to do thy will, O God;' and therein to experience preservation."

On the 5th of the eleventh month, 1826, she first appeared in the ministry in her own meeting at Colchester. The peace of mind which succeeded this public act of dedication, is described in the following memorandum.

"Oh! what can I render to a very merciful Providence, for his goodness and condescension to such a worm as myself, amidst innumerable weaknesses and infirmities. On first-day morning, the 5th of the eleventh month, it pleased infinite wisdom first to call upon me to open my mouth in a meeting of Friends in this town. I stood up with these words: 'A Saviour, or I die; a Redeemer, or I perish for ever.' And oh! the flood of comfort I was permitted, in unmerited mercy, to feel poured into my poor mind! Oh! my soul, let me often recur to this time; and never let me forget the condescending goodness of a merciful Redeemer.

The conflict and exercise I had undergone, produced some indisposition; but all feeling of bodily ailment was taken away, in the feeling of peace and happiness the heart enjoyed."

The subjoined letters further pourtray her feelings relative to her call to the ministry.

Eleventh month, sixth. "With respect to my own poor self, it is gratitude, humble, heartfelt gratitude, I desire to offer, and which I trust I do feel a portion of. Pray that we may rejoice with trembling. Whilst I am writing, I afresh feel that it will only be by 'deaths oft,' that I can hope to obtain preservation; so numerous are my weaknesses and besetments. Oh! who needs despair of the mercy of God through Christ Jesus, whilst *I* can lift up my head in hope. Let me tell thee, that after a conflict which I cannot, dare not describe, (and yet, I am ready to think, not more severe than on some former occasions,) how mercifully *clear was the command,* and strength vouchsafed beyond finite conception. Oh! I can only say, marvellous loving-kindness! abundant mercy! making previous conflicts and sufferings all light, and comparatively nothing. I think I cannot close without saying, 'Great and marvellous are thy works, Lord God Almighty; just and true are all thy ways, thou king of saints.'"

Eleventh month. "Oh! if I could with sufficient gratitude acknowledge the transcendent excellency and ten-fold reward of endeavouring to perform the divine will? Whilst I write, I feel myself as a brand plucked from the burning, permitted to testify that it is so; but I think I do desire to write cautiously. I often feel instructed in thinking of Peter's denial."

From this time, until indisposition prevented her attendance of meetings, she was frequently engaged, in a weighty and impressive manner, to espouse her great Master's cause; and there is ground to believe, that brief as was the period in which she was spared to the church, her dedication to the service of her Lord will long be instructively remembered by her friends.

Having, in adorable mercy, been made sensible that there is no joy to be compared with the joy of God's salvation, she felt an earnest solicitude that her young friends might also be brought to the same blessed experience; and she was frequently engaged, both in public and private, in endeavouring to convince them how inexpressibly sweet and precious is that peace which is vouchsafed to those who yield submission to the yoke of Christ. The subjoined extract from a letter evinces how much she desired to be conformed to the divine will, and that those who were associated with her might be subject unto it.

"Let us remember, that to devote every talent and faculty to the service of a crucified Saviour, comprehends a great deal. Oh! whilst I write, I feel how fearfully thy poor weak friend falls short. Have we not with sincerity supplicated at the footstool of divine grace, to be enabled to devote every talent and faculty to our Heavenly Father? Let us then trust, that as we are daily engaged to offer our petitions, we shall be enabled to see what is in the mixture, and to come out therefrom. I have of late been afresh convinced of the necessity of our coming out from the hindering things, as much and as often as possible, and endeavouring by prayer to cast all crowns at the feet of the divine master. Methinks my dear friend will respond to the sigh I can but heave when I note this, feeling, as I do, my own extreme unwillingness to give up all that would gratify self, particularly in my pursuits and habits, conduct and conversation.——This afternoon, when we settled into silence, and it seemed as if there were a little true ability, although in much weakness, to cast ourselves at the footstool of divine mercy, clothed as we felt ourselves with infirmities, oh! how convincing was the feeling of the *transcendent excellency* of such holy quiet, of such heavenly calmness as we then felt: surely it warmed our hearts in a manner nothing earthly could! Yes, and it afresh convinced us, that none of the things of time can satisfy the longings of an immortal mind.

Her health during the latter periods of her life, was very delicate, and she had frequent attacks of indisposition. These dispensations afforded her much time for quiet retirement, and were undoubtedly mercifully intended for her instruction and refinement. The favoured state of her mind, under these privations, may be gathered from letters written during some of these seasons of trial; from one of which the following is extracted.

"Thou judgest rightly, that even bodily afflictions may be made subservient to our best good. May I experience this: I think I may say, with humble hope, that I have in degree experienced it. Many times, when my kind friends have expressed sympathy and concern for my privations and illness, I have felt that I did not need it—that I had comfort and resources beyond every enjoyment that health *only* can bestow. Oh! then, how can I evince my gratitude to so condescendingly gracious a God? surely only by simple obedience. I have always found the enemy very busy at such times, in endeavouring to occupy the mind in too frivolous a manner; and yet I should be truly ungrateful, if I did not acknowledge the heavenly, peaceful, sometimes almost rapturous seasons I have experienced; the consideration and acknowledgement of which, while I am writing, humbles me into the depths of insignificance. Mercy, unbounded mercy, I can indeed sing of; not but that, indeed, when taking a close scrutiny, I have to deplore time mispent, favours unnoticed, and tempers uncontrolled. And yet, to be so favoured with quiet, soul-sustaining feelings! I often think, 'Oh! could the *worlding* know, &c.'"

Her last illness, which commenced in the tenth month, 1827, originated in taking a severe cold, which was followed by the rupture of a blood-vessel, an occurrence which had taken place in a former illness. This was succeeded by an intermitting fever, which confined her to her bed for several weeks at a time, and which was never entirely subdued; though she was for some time so much relieved from the severity of the attack, as to admit of her being brought down stairs, to spend some hours daily in the family.

About the middle of the fourth month, 1828, a great increase of debility, with symptons decidedly consumptive, were so apparent, as to occasion the most serious apprehensions in the minds of her affectionate husband and near connexions. She was at times able to enjoy the company of her friends, till within a few days of her decease, to some of whom she gave affectionate counsel. She appeared during her long affliction, to be gradually preparing for an eternal inheritance.

On the 19th of the fifth month she said to a relation, "It must be through stupenduous mercy, if ever I am permitted to enter into happiness." On the 26th she said, "I clearly see I dare not trust in any thing short of the unmerited mercy of redeeming love: what a favour to get to this! How peaceful I feel. Sometimes I am afraid I am too happy and peaceful; but I believe it is the enemy who tells me so." Seeing her husband deeply affected, she said, "We have found many hard things made easy. If I am taken, I have clearly seen that thou and the dear girl will be wonderfully supported." After some other remarks, she added, "All I have to do is to trust in the dear Son of God, who has forgiven me much." Her breathing becoming more difficult, she said, "Pray for me, dear Thomas—I know thou dost: pray for patience, that I may not murmur. I have been mercifully dealt with: I have had but little suffering, but this is humiliating indeed; yet I can proclaim, all is in mercy. Through the unmerited mercy of the dear Redeemer, I feel sweet peace. I hope it is not the enemy at work." In a few minutes she added, "Oh! no, I feel it is not; but I am assured it is substantial peace I feel." In the evening she took a calm farewell of her little girl; but was much affected after she left the room.

On the 27th, her father, brother, and one of her sisters, arrived at Colchester, when she appeared to be so far gone, that some hesitation was felt about introducing either of them into the sick chamber; but on her brother's entering the room, and sitting quietly out of sight, she asked who was present; and on being informed, and that her father and sister were below, she expressed a wish to see them.

To her brother she said, "May we strive so to live, and so to walk, that we may all meet again." To her sister, "I charge thee, and I charge you all, seriously—tell the dear girls (meaning her other sisters) I charge them not to follow my example; tell them not to look to others for example, but to Him who has forgiven me. I regret that I set you such an example; but through the mercy of Jesus Christ our Saviour, I am forgiven. He has forgiven much. I must testify of his goodness—mercy, mercy, is all I have to testify of." She afterwards inquired particularly after her sister's health, and said, "Take care of the poor body; but, above all, take care of the immortal part." One present observed, in allusion to the dear invalid, "What a favour that the immortal part has been cared for." To which she replied, "Remember, I particularly wish to keep in view my particular unworthiness."

In the course of this day she expressed a desire, that all her dear young friends might be instructed by her situation. "Tell them," said she, "that since Christ has visited my soul, I have experienced more true happiness than at any former period of my life. I was made sensible, on this bed, three years ago, that Jesus Christ died for me, and for all, rich and poor." Afterwards she said to a friend in attendance, "Dost not thou think the lamp is about going out?" who, in reply, alluded to the favour of her having a supply of oil in the vessel, and that, through redeeming mercy, the lamp would burn with greater lustre and brightness in the kingdom of heaven. She answered, "It will, it will: it is all love and mercy." In the evening she was permitted to feel some relief from suffering, occasioned by the affection of her breath, and distinctly said, "I can now say, not my will, but thine, O God, be done. Grant me, I pray thee, one of the lowest seats in thy kingdom—one of the lowest;" adding, "O righteous Father, if this cup of suffering may not pass from me, except I drink it, not my will, but thine be done."

A few hours before the close, she again said, "Pray for me that my patience may hold out to the end." A friend present was engaged to offer the vocal petition, for an easy passage and a happy dismissal from her state of suffering, when dear Sarah clasped her hands and exclaimed, "Amen and amen, saith my poor soul."

About a quarter of an hour previous to her dissolution, she said to one present, "My dear friend, I feel *so happy* in the prospect of futurity! surely it cannot be wrong." Reply was made, "My dear, do not doubt." She answered, "I don't, I don't."

A few minutes before her departure she requested to be turned on her side, after which she lay perfectly still. The gradually increasing shortness of her breathing only indicated the near approach of death, which occurred on fourth day morning, the 28th of fifth month, 1828, when her redeemed spirit was permitted, we doubt not, to enter into the joy of her Lord. Aged about twenty-nine years.

The memoir of this beloved friend appears calculated to afford to the humble Christian, an encouraging evidence of the sufficiency of divine grace. Notwithstanding that her natural volatile temperament and unbending will were peculiarly adverse to the increase of true religion in her heart, yet, through the power of redeeming love, she was enabled to obtain the victory; and in the trying hour of sickness, and in the awful prospect of death, was favoured with that hope, which is "as an anchor of the soul, both sure and stedfast;" and whilst humbled under the consciousness of her own unworthiness, was consoled with the evidence, that, through the mercy of the dear Redeemer, her sins were forgiven; and with the belief, that an entrance would be administered unto her into His everlasting kingdom.

Although "Honourable age is not that which standeth in length of time, nor that which is measured by number of years," yet, "The hoary head is a crown of glory if it be found in the way of righteousness;" and there is something peculiarly encouraging in the contemplation of the lives of such, as, throughout a very lengthened course, have been enabled, by the effectual working of divine power, to run with patience the race set before them, and to hold out to the end in well doing.

Of this we have an instructive and animating instance in DAVID SUTTON of Newcastle-on-Tyne, who from youth to the advanced age of 94, was enabled to walk in the fear of the Lord, to grow in religious experience, and in favour with his brethren in Christian fellowship.

He was born at Scotby, near Carlisle, and resided with his parents until he was about twenty-five years of age; when he removed to Newcastle for improvement in the line of his business, that of a house carpenter, where he continued for a few months. During this period, he became acquainted with Rebecca Moor; to whom, a few years afterwards, he was united in marriage, and finally settled in Newcastle. In the latter years of his life, he was sometimes led to admire the wisdom and goodness of divine Providence, by whose interposition and guidance he believed he had been led to this conclusion. It may be said of him, that having sought the Lord as his morning light, he found him to be a sure guide, director and deliverer, in his varied trials and difficulties; and in his declining years, He was often the joyful theme of his evening song. When he left the parental roof for Newcastle, his father accompanied him on foot a few miles. When they parted, David became very thoughtful; and proceeding a little onward, he stopped by the way-side, where he was led to supplicate the Lord, like the patriarch of old: beseeching that He would be with him whither he was going. His petition was graciously answered, the divine blessing evidently attended him, and he became a valuable member of our religious society. In 1773, he was appointed by the monthly meeting to the stations of overseer and elder; which important offices he continued usefully to fill, during the long period of fifty-six years: performing services incumbent upon those who occupy such stations, until within the last month of his life; being favoured to retain his mental faculties, as well as his spiritual perception, with extraordinary strength and clearness.

He was twice married. On the occasion of the death of his first wife, he thus expresses his feelings; "I desire to be centred in resignation to the divine will, being well satisfied that our loss is her eternal gain;—that she mingles with kindred spirits; the spirits of just men, made perfect through the blood of the Lamb;—and unites in singing her Creator and Redeemer's praise. The earnest prayer of my mind is, that this deep affliction may be sanctified to me; that I may be enabled to live the few succeeding days which may be allotted me, so as to bring no stain upon the memory of the deceased, or reproach upon my profession; but that I may be favoured to lay down my head in peace, as she hath done."

He gave up his business about thirty-two years before his decease; but he was careful to guard against contracting a habit of inactivity and indolence, which in some cases creeps upon those who are similarly circumstanced. He spent much of his time in the exercise of gardening, which he believed contributed to the preservation of his mental as well as bodily vigour, and was almost daily engaged in kind and fatherly visits to his relations and friends; many of whom were often edified and instructed by his counsel and example.

He was diligent in his attendance of our religious meetings for worship and discipline. In the maintenance of our discipline he was very useful, knowing its value well: and being of a weighty discerning spirit, he was a firm and upright pillar in the church. When required to deal with delinquents, the meekness, tenderness, and long-suffering which he evinced, united to much firmness and decision in support of our Christian testimonies, gained him the esteem and affection of many of those who found the narrow path which he recommended, too strait for themselves to walk in.

It was his frequent practice, on the approach of times of more than ordinary public excitement and temptation, to give an affectionate caution to his young friends, to beware of being drawn aside from the paths of virtue, by giving way to the desires after vain sports or other improper indulgences. This he occasionally did at the close of a meeting for worship; and sometimes in the fervency of his spirit, he would express something of a more solemn nature. As an evidence of his pious zeal, evinced in this way, it may be mentioned that in the Summer of 1827, when in the ninety-first year of his age, he rose near the close of a forenoon meeting, and expressed himslf to the following import, "The fathers, where are they? the prophets, do they live for ever? The answer is, no! Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not; but the living eternal word of God endureth for ever. We have often heard this word powerfully preached among us, by the ministry of the gospel. Let me entreat all, especially our dear young friends, to take diligent heed to this Eternal Word. It will guide you safely through life, and be your comfort in death: but if you neglect such great salvation, great will be your condemnation."

Although our endeared friend was favoured to attain to so great an age, he was not exempt from occasional illness; and suffered from a tendency to dropsy in his legs, for the last forty years. About two years before his death, he was confined by illness to the house for several months; and on this occasion, had an apprehension that his dissolution was drawing near. The precious and heavenly sweetness that clothed his spirit and seasoned his conversation, was instructive and edifying. He was enabled to confide in the mercy, and to taste the loving-kindness of his gracious God and Saviour; and frequently was led to speak well of his name. From this illness he recovered, and was again permitted to join the assemblies of his brethren for divine worship; and was enabled to sit a monthly meeting till within a few weeks of his death, and to travel eight miles from home on a similar occasion, only a few months previous.

In his last illness, he was confined to his house for about five weeks; and though at times his sufferings were great, through oppression in his breathing, yet he was serene and peaceful, and at times cheerful, though quite sensible that his end was approaching: his countenance beaming with love upon all around him. About nine hours before his decease, on the 20th of second month, 1829, he requested that the 53rd chapter of Isaiah might be read to him; evincing his firm reliance on the benefits of the Propitiatory Sacrifice of Christ: though he was then too weak for much expression. A while after, saying that he should soon be released, he fell into a gentle sleep, and breathed his last; his purified spirit taking its flight in the most peaceful manner, for ever to dwell, we reverently trust, in the presence of his Lord and Saviour.

"Let the elders who rule well be accounted worthy of double honour:" and we can in no way so truly honour their memory, as by cleaving to that faith, confiding in that power, and yielding to the influence of that grace, by which they thus obtained a good report; and through faith and patience inherit the promises.

DORCAS BROWN was the second wife of Richard Marks Brown, of Luton, in Bedfordshire. They were united in the year 1812, when the maternal care of three children by a former connexion, devolved upon her. She was naturally of a diffident turn of mind, and very unassuming in her religious character; but she appears to have been diligent in her pursuit of the one thing needful, and exemplary in the performance of her duties to others: so that in the hour of sickness and death, she was favoured with the consoling presence of Him whom she had humbly endeavoured to serve.

She was much endeared to her children by her kind and affectionate behaviour, scrupulously endeavouring to make no distinction between her own, six in number, and the elder branches of the family; except by giving the preference to the latter.

She was a diligent attender of meetings for worship and discipline, not only on the first, but on other days of the week; and for the accomplishment of this latter object, she had frequently to press through a crowd of outward concerns; but there is cause to believe these sacrifices proved the means of her advancement in the way of holiness. It may truly be said of her, that "she was ready to do good, and willing to distribute;" the poor found in her a kind and sympathising friend; and she often privately administered to their wants, and freely gave up a portion of her time from her numerous family engagements, to unite in services of a charitable and benevolent character.

During an illness of nearly seven weeks, she was favoured with a remarkable degree of tranquillity and resignation of mind; and evinced the liveliness of her faith and hope by the following expressions.

On 3rd day morning, the 27th of first month, after a night of great quietude, she inquired the opinion of her medical attendant, saying, "Thou need not be afraid to tell me; I feel no alarm." In the evening, her mind appeared largely to partake of divine consolation and refreshment; in the experience of which, she said, "I feel the love of my Heavenly Father flow in a manner that I cannot express: it appears marvellous that one so unworthy should be thus favoured. I feel an assurance beyond a doubt, that if I am removed all will be well, and an admittance granted into the kingdom of rest and peace. I could not have expressed this a few days ago: for though I hoped I felt resigned, I had not that evidence of which I am now a partaker. Blessed be the Almighty! He has supported me in a wonderful manner; and I believe He will enable me to keep hold of faith and patience to the end; though it may be, that after this season of altogether unmerited favour, I may again be tried with the buffetings of the enemy; but surely after what I have experienced, I cannot let go my confidence."

She spoke with much affection of her husband and family, saying, she was made willing to leave them; though it was wisely hidden from her, whether she should recover or not. The issue was in his hands who doeth all things well.

At several times she gave impressive counsel to her children, most affectionately exhorting the eldest to seek for best wisdom and direction, that she might be strengthened in the performance of the duties likely to devolve upon her. After this she said to her sister, "Dear sister! I cannot express what I have felt this day of my Heavenly Father's love. Magnified and adored be his holy name! I cannot speak enough of his goodness. May all that is within me bless and praise him, for what he hath done for me. I scarcely believed it possible for any one to feel that sweet assurance, that I have been favoured with. There is nothing in the way; every thing is removed; and a certain evidence granted, that a glorious mansion is prepared for me, when this earthly tabernacle is dissolved. I cannot speak enough of his goodness and unspeakable loving-kindness! 'Bless the Lord, O my soul, and all that is within me, bless his holy name!' It is out of my power to give utterance to one half of what I feel of the goodness of my blessed Saviour; nor did I think it possible for such a poor, unworthy creature to be so regarded; that there is no room for any one to be discouraged; but as they put their whole trust in him, He will be near unto all as He has been unto me; and will give them that peace which the world can neither give nor take away." She also said, it was no wonder if dignified servants who had long been devoted to their master's service, should have triumphantly to rejoice at the solemn close; but for her who had done nothing and was so totally unworthy, to feel such an extension of divine regard, was marvellous indeed!

She took leave of her husband and children with entire composure; giving the latter much instruction and advice in a remarkably weighty manner.

In the night she seemed filled with joy, and said she had "nothing to do but to wait the Lord's time—no cloud in the way. No! I am assured that if I am taken this night, I shall be unspeakably happy."

At another time she thus prayed: "Now Lord, if it be thy blessed will, take me to thyself. Thy servant is ready; there does not appear any thing to keep me; nothing to say or do that I know of; yet if thou should see meet to continue me a while longer, grant me patience to wait thy time, until thou art pleased to say, 'It is enough.' O! then stretch forth thine arms, and receive me to a mansion of glory." Then she said, "I have been a very sinful creature; but my Heavenly Father has been so good and gracious, that my sins have been made white as snow. He has cast them all behind his back: so that none need to be discouraged; for he can do for them as he hath done for me. I cannot speak enough of his goodness. I know not how this illness may terminate; but if it be his blessed will, I had rather go; there is nothing in the way. But if he should continue me a while longer, I hope to be resigned! not knowing what further He may have for me to do; but may I never forget his unspeakable loving-kindness as long as I have breath."

At another time: "O this nice soft bed! delightfully easy it is!

'Jesus can make a dying bed,
As soft as downy pillows are;'"

frequently saying those lines were verified in her experience.

Fourth day morning, the 28th. Her mind continued in a very favoured state; but her bodily strength appearing to be rapidly on the decline, she was advised to keep as still as she could: on which she said, "I want to tell my dear friends how much has been effected for me; (the work is great, but it has been made easy beyond what I could have conceived;) that they may place their trust in the same divine power." To her medical attendant, she then said, "I hope thou wilt be brought to this experience."

At another opportunity she desired her husband not to grieve, but give her up freely, believing there never would be a time when she should be better prepared: saying, it was awful for her to look at returning to the world again, knowing the many snares and temptations that awaited us; adding, "Death has no terrors, nor will the grave have any victory." She also repeated these lines:

"God moves in a mysterious way,
His wonders to perform:
He plants his footsteps in the sea,
And rides upon the storm."

On 5th day, the 29th, she again expressed the peacefulness of her feelings and the sense of her own unworthiness, adding, "'For all I bless thee; most for the severe.' I have had many stripping seasons, have passed through many fears and doubts, before I attained to this confidence, this perfect confidence. I now feel, that I shall be favoured with an admittance within the pearl gates, and if I may but be a door-keeper in the house of my God, it is all I desire. The prospect of again meeting my near and dear connexions, in an endless eternity, is a glorious prospect. I could not express these things of myself. I have nothing of my own. I have frequently sat in meetings under such poverty of spirit, as to be ready to believe I was a hindrance to others receiving good; yet I have at times felt desires, though in much weakness, that myself and my dear husband might be preserved in sincerity and uprightness of heart, and be examples of true simplicity; though I am sensible I have fallen short therein." She then expressed her desires for her family, particularly that they might experience a growth in that which was good, be preserved in true simplicity, and in love and harmony with each other; saying, she believed her illness was permitted, not only for her own refinement, but that it was particularly designed for the instruction and benefit of some of her family.

She also remarked, that on a retrospection of her past life, she could see cause gratefully to acknowledge many remarkable instances of the superintending power and goodness of her Heavenly Father; and she had felt a strong desire, that whatever bodily affliction might be permitted to attend her, she might be favoured to have her faculties clear; which petition was mercifully granted to her throughout her illness.

For several succeeding days, she expressed but little; but a sweet serenity appeared to attend her, and her lips were several times seen to move, as if engaged in supplication. One of the children going to her bed-side, just before he went to meeting, she reminded him that he was going to wait upon the Lord; and that he must endeavour to get into a right frame of mind to worship Him.

To another she recommended self-examination, expressing her hope that she would every night, on going to bed, consider how she had spent the day, and if she had said or done anything amiss, pray for forgiveness; also that she would pay attention to what she read in the Bible; and when she did not understand the meaning, pray that her Heavenly Father would be pleased to reveal to her understanding what was needful for her to know; she would then find much comfort in reading the Scriptures as she passed through life.

She presented each of her children with a Bible, accompanying the present with suitable counsel and instruction. She cautioned a near relation against being too much involved with the cares and incumberances of business, saying, there was much danger on that hand, and that such things availed little when brought to a sick bed.

From the fluctuating state of her disorder, a hope was sometimes expressed for her recovery, which she would gently repress; and when thought to be improving, the calm and undisturbed state of her mind, seemed to evince her dependence to be on the sure Foundation. She was clothed with universal love; and in this happy state of mind, her bodily strength gradually sunk, and she peacefully and quietly breathed her last, on the 28th of second month, 1829, aged 30 years.

ANN BACKHOUSE was the daughter of John and Eliza Backhouse of Darlington, and was born there the 2nd of fifth month, 1810. The period of her probation was very short; but it was marked by circumstances so calculated to animate the *aged* pilgrim in the heavenward journey, and deeply to instruct and to encourage the *youthful* traveller, that the Compiler feels called upon to record in these pages, a brief memorial of her.

She was, whilst an infant, deprived by death of her mother; but her surviving parent, and other near relatives, watched over her and a little brother and sister, with the tenderest solicitude. By his second marriage, their beloved father had the great satisfaction of seeing them placed under the judicious and most affectionate care of one, to whom, as a mother and a friend, they became justly and very strongly attached.

The subject of this memoir was, from her earliest childhood, distinguished by gentleness, meekness, and love, and for a consideration for the feelings and happiness of others, very unusual in the infant mind. As she advanced in age, this sentiment of her heart was manifested by a concern for the *best* welfare of those with whom she associated.

She was remarkable for maturity of understanding and judgment, and for an enlarged capacity and inclination for study. She delighted to receive instruction: and possessing a very retentive memory, she made a rapid progress in the acquisition of useful knowledge; so that, at the age of fifteen, her nearest connexions thought she had little need of further tuition. She, however, entertained a very different view: and, to the surprise of her parents, she informed them that she believed it would tend much to her advantage to spend a year at the school then recently established at Stoke Newington. She feelingly alluded to the great trial, which, to her natural affections, would be involved in her yielding to this separation from them.

They did not venture to object to the proposal, for it soon became evident that there was in her mind a serious apprehension that it was her *duty* to make the sacrifice; and the event proved the correctness of this impression: for she not only greatly enjoyed the opportunity of acquiring an additional store of knowledge, in which she rapidly advanced, but her mind was preserved in much peace, from a persuasion that in spending some time in that Institution, she was following best direction. Her heart expanded in love towards all her youthful associates, and she felt a deep concern for their spiritual well-being; and though of a very diffident disposition, and entertaining a humbling sense of her own unworthiness, yet she dared not hide the light of divine grace, with which she was mercifully favoured, as under a bushel, but was constrained, at times, to evince her solicitude for the true happiness of those around her; and her circumspect conduct and pious example had a powerful influence on their minds, and tended greatly to encourage and strengthen the founder of that establishment, who became united to this beloved pupil, in a most intimate and tender friendship. She loved to meditate on God—and, whilst at school, it was her frequent, if not daily practice, to retire alone, in order to seek unto him for a renewal of her spiritual strength. After being a few months at Stoke Newington, (shrinking, through timidity, from verbal communication,) she penned the following lines in a note to the before-mentioned individual, the friend under whose care she was placed.—"I feel it a very awful thing to relate the dealings of an Almighty and an All-merciful Providence towards me, a poor unworthy worm; and it is what I never did fully to any one before. . . . . . I can scarcely recollect the first impressions of divine love upon my soul—I often felt it to be near me during my childhood, though I then did not know what it was. But these impressions were all as the early dew which passeth away, nor did I feel a real awakening power till about three years ago, (when 12 years of age.) My beloved father was, I believe, in measure, the means of my being made sensible of the necessity of an entire change of heart, and of a complete surrender of my natural inclinations to the will of my Heavenly Father. . . . . From that time I have felt many changes, and have, I fear, made but little advancement in the right way; but I may humbly acknowledge, that though I have often, very often, gone aside, I have never been forsaken by that All-gracious Power, who has long borne with my transgressions. The consideration of the little progress I have made, is, indeed, a mournful one, but it is a cause of thankfulness, that I have been enabled to feel a sense of my own nothingness, and how unable I am to serve my Heavenly Father acceptably, without His assistance; and I have a hope that, whilst I feel an earnest *desire* to serve Him, He will not forsake me."

Youthful reader, hast *thou* not also felt the visitations of the Holy Spirit, convincing thee of thy transgressions, and "of the necessity of an entire change of heart?" resist them not—they are truly "the impressions of divine love" upon thy soul, designed to draw thee to Him, who "came to seek and to save that which was lost," and are of infinitely greater importance and value to thee, than all the pleasures, the treasures, or the friendships of this world. By yielding to them, thy peace will "flow as a river, and thy righteousness as the waves of the sea."

As the vacation approached, when Ann Backhouse and her younger sister, who was her companion at school, were anticipating their return home, she wrote the following to her parents:—"If we have been preserved from injuring our companions in any degree by our example, which in a school has great influence, it will indeed be a cause for thankfulness. There is great occasion for watchfulness in every situation, and particularly in a school, where almost every word and action are observed." After speaking of her apprehension that, in one particular branch of study, she might not have made so great a progress as her parents expected, she adds, "But after all we must not be too anxious to procure human learning, as it is of little or no importance compared with that wisdom which cometh from above."

She returned home in the sixth month, 1826, after attending the yearly meeting, a privilege which she greatly enjoyed and prized.

From an earnest desire that she might be stimulated to a diligent co-operation with the work of the Holy Spirit, in its sanctifying influence on the heart, she felt inclined frequently to record her own spiritual experience. From these memoranda, found since her decease, the following are extracts.

"Eleventh month, 8th. First day. This evening we had a very sweet opportunity. My beloved father addressed dear — very sweetly, and afterwards appeared in supplication. I was enabled to feel thankful to my Heavenly Father, for visiting me, poor and unworthy as I am of the least of his numberless blessings, with a renewed sense of His goodness: and earnest desires were raised in my heart that he would enable me to dedicate myself wholly unto Him. Oh, that I may be preserved in watchfulness and humility, and that I may become more and more willing to take up my daily cross, and to follow my dear Redeemer wheresoever he may lead."

"Twelfth month, 23rd. Oh! may self be entirely destroyed, and every thing that obstructs the work of grace be removed from my heart."

"1827. First month. I am now beginning a new year, and may this consideration render me more watchful and diligent, that I may improve the time which yet remains. I feel that I am indeed an unprofitable and slothful servant, and I fear I make little or no progress in that which is good."

"Third month, 9th. May the meditations of my heart be acceptable in thy sight, O Lord! my strength and my Redeemer. Preserve me this day from every thing that is displeasing in thy holy sight, and enable me to wait upon Thee, and to worship thee in spirit and in truth. I earnestly desire to become more fully devoted unto thy service."

When she had nearly completed her seventeenth year, she thus writes: "I have now arrived at a very important and responsible period of my life, and I know not how soon I may be called to render an account of my stewardship. O Lord, enable me to give myself wholly unto Thee with full purpose of heart. Thou only knowest my many sins, both of omission and commission; but Thou hast promised, that though my sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool.

"Through the blood of my dear Redeemer blot out mine iniquities, and remember my transgressions no more. 'Create in me a clean heart, O Lord! and renew a right spirit within me.' I am weak, poor, and needy, utterly incapable of myself to do anything pleasing in thy sight. It is Thou who inspirest me with desires to serve Thee. And I pray Thee, carry on the work which I humbly trust Thou hast begun in my heart, to thy own glory. Oh! make me to resist every temptation, and to rise superior to the transitory and unsatisfying enjoyments of this deceitful world. O Lord, increase my faith!"

"Fourth month, 24th. I have this day renewedly felt the insufficiency of all sublunary enjoyments to procure real happiness. Long have I sought it in these, and long have I been convinced that nothing short of an entire dedication of heart to Him, who has with a bountiful hand showered down innumerable blessings upon me, can confer that peace which the world can neither give, nor take away. Why, then, do I longer delay giving up all to Him, who is indeed worthy to be served? I do, indeed, earnestly desire to become fully devoted unto my merciful Creator, but I am weak, and yield to temptations of various kinds. O Lord, strengthen and enable me to resist every temptation; make my heart a temple unto Thee; and, by the power of thy Holy Spirit, eradicate every disposition that is opposed to that humility, that lowliness of heart, which becomes the followers of a meek and lowly Saviour. Enable me to feel that this is not my rest, and to press forward to that glorious city, whose walls are salvation, and whose gates are praise."

"Fifth month, 2nd. This is my birth-day, (seventeenth,) and on many accounts, it has been a sorrowful one to me. On reviewing the past year, I feel that I have made little or no progress in the right way. Oh! this is indeed a sorrowful consideration. This year has been crowned with innumerable blessings, and yet these have too often been received with a cold, unthankful heart. I feel much depressed under a deep sense of my entire unworthiness of the blessings and privileges which I enjoy. I have not given up my heart fully unto the best of Masters; and this want of entire dedication has long retarded my progress heaven-ward. I am indeed an unprofitable servant."

The work of religion, with this dear young friend, was no superficial thing; but a concern of the highest importance. Her spirit was weightily engaged, frequently to submit itself to the searching of that inward, all powerful Word, which "is a discerner of the thoughts and intents of the heart." Amongst her memoranda are inserted the following queries and observations, which she was careful often to answer according to the testimony of the faithful witness in her own conscience.

"Have I studied the Scriptures diligently?

"Have I said anything to the disadvantage of another?

"Have I indulged vain thoughts?

"Have I profitably employed my time?

"Have I checked all improper thoughts and feelings?

"Have I in all cases kept strictly to the truth?

"Have I omitted any obvious duty?

"Have I done good to any one?

"Have I gained any useful knowledge?

"Have I endeavoured to live in the fear of the Lord?

"If I have been enabled to pass a day in a manner which my conscience approves, Oh! may I not feel on this account any self-complacency; but rather deep humiliation under a sense of my entire unworthiness of the assistance thus mercifully afforded me: and when, through unwatchfulness, I have erred, let not this too much discourage me, but stimulate me to renewed diligence, and render me more sensible of my entire dependence upon a merciful Creator."

Towards the end of the fourth month, 1828, she was suddenly attacked with violent pain in the right side; which, however, soon yielded to medical care: but she felt it to be a watch-word to prepare for death. She did not mention to her tenderly affectionate relatives the impression which it had made on her mind, until about twelve months afterwards, when disease had wasted her frame, and prepared them to receive the painful intimation. On recovering from the above-mentioned indisposition, she wrote thus, in allusion to recent blessings:—

"Sixth month, 3rd. This indeed calls for our gratitude to our merciful Creator, to whom I do most sincerely desire to dedicate my whole heart; and though these desires are often weak, and sometimes I fear almost extinguished by the cares or enjoyments of this life, I am at times enabled to trust that whilst I do sincerely, though imperfectly, endeavour to serve the Lord, He will not wholly forsake me, unworthy and erring as I am."

In the seventh month, 1828, Ann Backhouse, with her brother and sister, accompanied their parents to the general meeting at Ackworth. They greatly enjoyed this visit to that Institution: and their pleasure was much increased by meeting there, two dear and intimate friends, Mary and Rebecca Dickinson, to whom, at school, Ann and Eliza Backhouse had become much attached, and who now returned with them to Darlington. But it pleased Him whose dispensations, however inscrutable to our finite perceptions, are nevertheless ordered in perfect wisdom, to cause this visit, which had been an object of delightful anticipation, to afford a deeply instructive evidence of the uncertainty of life and of all terrestial enjoyments: for, but a short time had elapsed after they quitted Ackworth, before it became manifest that a fever, with which some of the inmates of that establishment were affected, had communicated its contagious influence to four of these five beloved young friends. With two of them the disease did not assume its more appalling character; but Rebecca Dickinson, whose apparent vigour seemed to promise lengthened life, was cut down in the short space of twelve days; being favoured to give consoling evidence of a humble yet soul-sustaining faith in Him who died for sinners, and to close her eyes on all visible things, in a blessed hope of being admitted into His everlasting Kingdom. In the case of Ann Backhouse the symptoms were severe and very lingering, prostrating the powers both of body and mind. She once, during an interval of reason, expressed with great sweetness and composure, her apprehension that she should soon be in Paradise. This blessed consummation, though not quite so near as she then supposed, was, there is ground to believe, early realized.

When sufficiently recovered to admit of her resuming her correspondence, she addressed a letter to her friend and former instructor, dated eleventh month, 10th, 1828: from which the following is an extract.

"It is indeed an unspeakable favour, and one for which I trust I feel very thankful, to be again permitted to enjoy the inestimable blessings of reason, and the power of reflecting and feeling, as well as the pleasure of health and strength far beyond my expectation. I do earnestly desire that the faculties of mind and body, with which I am once more mercifully favoured, may indeed be devoted to the service of Him who has been graciously pleased to spare me a little longer; and by these awful warnings, to impress upon our minds the great uncertainty of all terrestrial happiness. Had we foreseen, when we parted in the summer, the trial which awaited us, we should have thought it almost more than we could sustain. But how mercifully is the future concealed from us, who are indeed too ready to anticipate trials, and to embitter the present moment by thus unwisely distrusting the infinite mercy and wisdom of

Him, who, when He sees meet to *afflict*, will also *support* those who put their trust in Him."

Although she regained much of her usual appearance of health, which however was never robust, yet the seeds of pulmonary disease were deeply sown in her tender frame, and soon produced cough, and other indications that her short day was near its close. She uniformly evinced, even when suffering much from distressing cough, &c., a patient, resigned spirit; and it was evident, that without any anxious forebodings, she could, in full reliance on the love of her Heavenly Father, commit herself into His holy hand. She once remarked to her beloved mother, that she was often *very comfortable, but felt very unworthy*. On another occasion she said, she could scarcely call this illness a trial in any way; that she believed she had desired to be resigned, and that it had been made so easy to her that she did not feel it a trial. On her mother's remarking that she knew on whom to depend, and expressing a hope that she could feel without anxiety respecting the future, she answered, "Yes, I *do* feel *quite* without anxiety about it."

There were at times some flattering appearances of returning health; and during a residence of about four weeks in a retired place in the country, she became so much better, that her beloved connexions were encouraged to hope that she might yet be spared to them. It was at this time that she addressed to her friend, the Compiler of these memoirs, the following letter—it was dated 31st of third month, 1829, and evidently penned with a feeble and trembling hand—it was the *last* written expression of her feelings; the peacefulness of spirit and holy resignation which it bespeaks, are very consoling and instructive.

"I may with reverent thankfulness acknowledge, that I have never for a moment, been permitted to feel a murmur at being so again deprived of the inestimable blessings of health and strength; of which I had, for a few weeks in the winter, felt the value to a delightful degree. The benefit I have derived from change of air is really surprising, and calls for our heartfelt gratitude to Him, who has thus dealt mercifully with us. I have not been out for nearly a week, being kept prisoner by the extremely cold and wet weather. This confinement does not seem to retard my improvement. Encouraging as these things are, I still continue, my beloved friend, to look upon my recovery as very uncertain; but this view has never caused me any anxiety as to the result; being in adorable mercy, enabled to commit myself, and those inexpressibly dear to me, with humble confidence, to the infinite wisdom and mercy of Him who doeth all things well.

"I do not write this, my much loved friend, wishing in any way to exalt myself; for I have deeply, at times, to feel my own extreme poverty and worthlessness; and truly, that 'in me dwelleth no good thing.'"

The physician strongly recommended her taking a journey on the continent; to this she fully consented, though she did not expect to derive much benefit from it; but she wished that her beloved relatives might have the satisfaction of knowing that no probable means of recovery had been left untried; and, in allusion to the proposed change, she said to her sister, "I wish it more on your account than my own."

On being made acquainted with the serious nature of those symptoms which ensued, she said, she felt as though she could leave the event in resignation to the divine will. With her parents and her brother and sister, she left home on the 4th of fifth month, 1829. They sailed from Stockton to Rotterdam, where they landed on the 7th. During the following three weeks they proceeded slowly as far as Manheim on the Rhine, occasionally staying at different places, as her state of great weakness required rest. She was throughout preserved in much quietness, and her countenance bespoke peace and love. She enjoyed having portions of Scripture frequently read to her, also accounts of deceased friends recorded in "Piety Promoted." She repeatedly expressed her sense of the favours conferred on her, remarking, with her accustomed humility, that she had every comfort, which was far more than she deserved. Early in the morning of the 29th of the same month, symptoms of approaching dissolution appeared; and on her dearest connexions being summoned to her bed-side, and perceiving their alarm, she smiled on them sweetly, assuring them that she did not feel much pain. She intreated her father not to weep. She continued to get weaker till towards evening, and was oppressed from difficulty of breathing, yet appearing very peaceful. A few minutes before her purified spirit passed away to its heavenly mansion, after remarking that a dimness had come over her eyes, she said, in a most calm and gentle manner, "I believe I am going to die, I feel so excessively sinking." On one of the afflicted family confirming her belief, and expressing a hope that she felt comfortable, she emphatically answered, collecting her little remaing strength, "Oh yes!—*very comfortable—very*—but I can scarcely speak." She then lay perfectly quiet, and, without moving a hand, most peacefully expired. Her remains were interred on the 1st of the sixth month in the Protestant burial ground at Manheim. She had just completed her nineteenth year.—Her race was quickly run—but, by cooperating with the grace of God, she fulfilled the purpose for which he called her into being—for she lived to his glory—and died in his love.

The following memorial of Isaac Stephenson is, with little alteration, transcribed from the testimony of Hardshaw East Monthly Meeting concerning him.

He was the son of Isaac and Elizabeth Stephenson, members of the religious Society of Friends, and was born on the 13th of the eleventh month, 1765, at Burlington, in the East Riding of Yorkshire.

In consequence of the infirm state of his father's health, the care of his education devolved chiefly on his mother, whose pious concern for the best interests of her children was blessed to her son.

He possessed an amiable and affectionate disposition, which greatly endeared him to his associates. About the seventeenth year of his age, and during his apprenticeship at Scarborough, he was, through divine mercy, favoured with a powerful and humbling visitation, whereby he was bowed in great self-abasedness, and led into much circumspection of conduct and self-denial. About this period also, he was visited with bodily indisposition, which afforded him a season of retirement at home, very congenial to his exercised mind.

After passing through deep travail of spirit, he was favoured to receive that hope which is in Christ Jesus, and to experience enlargement of heart. Thus he became an example of piety, his countenance and deportment indicating that he had been instructed in the schoool of Christ; and as he advanced to mature age, he was a great strength and comfort to his widowed mother, extending a fatherly care over the younger branches of the family.

On the expiration of his apprenticeship, he spent about four years as an assistant in the shop of a Friend at Hitchin, where he enjoyed that society which was helpful and encouraging to him. When desirous of entering into business for himself, he earnestly craved divine direction: and way opened soon afterwards to begin the business of a miller, near Stockton-upon-Tees, and this place continued to be his comfortable residence about thirty-five years.

In the year 1797 he was appointed to the station of elder; and in the following year he married Hannah Masterman, of Kirby-Moorside, who continued his beloved and affectionate companion to the end of his days.

About the forty-fourth year of his age, he believed himself called publicly to advocate the cause of his divine master; and being careful faithfully to fulfil his commission, he experienced an enlargement in the gift, and became an able minister of the Gospel. In 1812 he obtained a certificate to visit the families of Friends at Birmingham, Manchester, and Liverpool, which service he performed in company with his sister, Elizabeth Robson. Between this period and the year 1823, he travelled much in the work of the ministry, visiting, at various times, the meetings of Friends in most parts of Great Britain, and was often engaged in holding public meetings. He also paid two religious visits to Ireland, and one to the Isle of Man.

In 1823, with the concurrence of his friends, he embarked for the United States of North America, where he laboured very diligently for nearly two years. This religious service was attended with many trying exercises, owing to the peculiar state of the Society of Friends there at that time; yet he had to acknowledge, that through the unfailing mercy and help of Israel's Shepherd, he was enabled to perform the service required of him, and to return to his native land in peace. Referring to this visit, he writes: "I feel no condemnation respecting any part of my labours in the Lord's cause in America, yet I am very far from thinking them perfect."——"My labour was, that Friends, and all who attended the meetings where I was, might witness an inward stayedness of mind upon God, and a humble, steadfast trust in Him. I had also, in almost every testimony, to endeavour to exalt Christ in his different manifestations, and in all his offices."

On his return from America, his attention was turned to the consideration of a residence at Manchester; and, after due waiting, with desire that he might be favoured to see his way in so important a change, he removed with his family in the latter part of the year 1826. After he went to reside there, he was often engaged in meetings for worship in the faithful exercise of his gift, to the comfort and edification of many. He was zealously concerned for the support of the various Christian testimonies of Friends, and in meetings for discipline was very serviceable, manifesting a lively regard for the welfare of the society, and the restoration of those who had gone astray. He was a lover and promoter of peace, of kind and unassuming manners, which greatly endeared him to his friends; and it may truly be said, he was an example of humility in the various relations of life.

Some time after his removal into the compass of Hardshaw East Monthly Meeting, he paid an acceptable visit to the families of Friends in his own meeting, Warrington, and Liverpool, and had many meetings in Manchester and its neighbourhood with those not in profession with us, fervently labouring, being willing to spend and be spent in promoting the extension of the Redeemer's kingdom. In the twelfth month, 1828, he attended the Quarterly Meeting of London and Middlesex, and afterwards that for Sussex and Surrey, visiting most of the meetings constituting them.

About the end of 1829, he visited Friends in several of the western counties, and had many public meetings in Cornwall. Whilst travelling near Liskeard, he seemed to be favoured with an especial portion of light and life, and observed to his companion, that such had been his feelings at that season, that he thought he could willingly lay down his life any where, or at any time: and in a letter, dated the 30th of first month, 1830, he says: "I have brought my late western labours, (one of the most solemn and exercising engagements in which I was ever concerned,) again and again before my Lord, and I believe that he has been graciously pleased to place his seal of love and acceptance thereon, both as respects preaching, prayer, and thanksgiving; the feeling of this has filled my heart with reverent praise."

Whilst at liberty from these religious engagements, he was diligent in business; yet, with a family requiring his exertions, he was favoured to hold temporal things in their proper estimation, relying on the faithfulness of him who hath promised, that to them who seek first the kingdom of God and his righteousness, all these things shall be added: thus, with his heart set on heaven, he was solicitous to know the will of his divine master, and ready, with cheerful devotedness, to perform it; for he esteemed it his privilege, as well as his duty, to be employed in the service of the Gospel.

During the last two years of his life, his health appeared to be declining, and he was considerably indisposed some time after his return from the west of England; but he was greatly favoured with the strengthening and comforting presence of Him to whom the vigour of his days had been devoted. He, one morning, at breakfast, remarked to his family, that whilst going about his outward concerns, his mind was almost constantly engaged in secret communion with the Almighty, without which he thought it would be almost impossible for him to transact his business.

The engagement which closed the valuable life of our dear friend, was one which marked his continued dedication to the service of his Lord, and his desire to promote the spiritual welfare of his friends; being a visit of gospel love to his brethren in Ireland.

He attended the yearly meeting in Dublin, and on the 5th of the fifth month, accompanied by our friend James Webb, of that city, proceeded northward, attending the meetings of Friends, and holding several public meetings, in which he had acceptable service;

and on the 16th, being first-day, he attended the meeting at Grange, near Dungannon, in the province of Ulster, in which he was engaged in a remarkable testimony.

On the following day, after taking tea at the house of William Pike, of Derry-vale, he walked with several Friends into the adjoining grounds, where he was suddenly seized with indisposition, which deprived him of speech and of the use of one side.

Every attention was kindly rendered, but he continued to decline, and quietly expired on the morning of the 20th of the fifth month, 1820, in the 65th year of his age. His remains were interred at Grange, on the 27th of the same month.

"Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing."

The latter years of the life of MARGARET ALLEN, afford little subject of general interest; they were passed under the pressure of much bodily infirmity, arising from a paralytic affection which in great measure deprived her of the power of speech; but whilst favoured with vigour of body and mind, she was concerned faithfully to labour for the promotion of truth and righteousness. Some extracts from her letters and memoranda, being of a very instructive character, are, together with a short notice of her dedicated life, presented to the reader, and will be felt to be encouraging and strengthening to the humble and sincere hearted Christian.

She was born in the year 1748, and was the daughter of John and Ann Stafford, formerly of Cork, but afterwards of Spitalfields, London. She was blessed with pious parents, and frequently acknowledged the obligation she was under to them for their example of faith, patience, and humility: for, although her father died when she was very young, she had been sensible of the sweetness of his spirit, and cherished a lively and grateful recollection of the mercies of the Lord towards him in sustaining him through many deep trials and baptisms, and, in the end, giving him a foretaste of those immortal joys, into which, through the merits of a crucified Saviour, he felt he was about to enter. In describing his latter end, she mentions, that a person who stood by his bed observed that he was dying, when he raised his head and said, "Die to live;" soon after which he ceased to breathe so quietly that those who were with him scarcely perceived it. "Thus," she continues, "my honoured father closed a life of trials, of judgments, and of mercies. Having known his garments washed and made white in the blood of the Lamb, he is united, I doubt not, to the general assembly and church of the first-born, which are written in heaven."

She had scarcely attained the age of twenty years when she was deprived of the affectionate care of her beloved and honoured mother. She deeply felt the dissolving of this tender tie; but, in this keen affliction, divine support was mercifully granted: and when, in advanced life she was led to review the condescending goodness of her Heavenly Father towards her, she says, "And having frequently felt humble gratitude spring in my heart to the Preserver of men on my own account, I have been led to look back and trace the wonderful preservations I have been favoured with from early life down to the present time; and the language of my heart has been, 'Why, O, Lord, hast thou thus favoured such a worm as I am? Surely because thou art a covenant-keeping God. Thou gavest my dear father, when leaving us, faith to believe that thou wouldst provide for his widow and fatherless children, if they kept near to thy truth. Thou hast done it, yea, abundantly more than I could have asked or thought. Thou shalt have the praise, O Lord! for it is thy own doing. And may I, and all that belong to me, keep these unmerited mercies continually in view, and may we be preserved humbly walking in thy fear to the end of time!'"

At the time of her mother's decease, she was the only survivor of nine children. She feelingly alludes to the loneliness of her situation, and her need of counsel, when mentioning her prospect of a matrimonial connexion, but she sought for divine direction, and expresses a hope that the paternal care of her Heavenly Father was extended towards her, when left without father or mother, brother or sister, to advise her in a matter of the greatest importance in life. She was married in the year 1769, to Job Allen, of Spitalfields, an upright, honest man, who united with her in the desire that they might walk before the Lord as became their Christian profession. They had six sons, one of whom died in infancy. They were frequently favoured with the company of pious Friends who were engaged in the service of the gospel in the city and neighbourhood; a privilege which she much prized, especially for her dear children, respecting whom she says, "He who knoweth all things, knows I never coveted or asked great things; the prayer of my heart for them was, that if they lived, they might be men fearing God and hating covetousness, and be enabled to stand in support of the principles of Truth." In adverting afterwards to what had been her concern for them in infancy, she says, "And now, as the Almighty has given them more than I could have expected, may they come up in dedication, and obedience to the pointings of duty, frequently inquiring what they owe unto their Lord.

She was of a diffident disposition, and at times deeply humbled under a sense of her great weakness and unworthiness, particularly when she believed herself called to the ministry, a work for which it is believed she was prepared through the baptizing influence of the Holy Spirit. Her public communications were neither long nor frequent, but they were weighty and instructive; and she evinced much care to wait for the putting forth of Him who alone can rightly qualify for that important service. She was acknowledged as a minister by Devonshire House Monthly Meeting, in 1790, and, with the approbation of her friends, was at different times engaged in religious visits to some of the neighbouring counties. She also twice visited the families composing her own monthly meeting.

She cherished a deep interest on account of the youth of our religious society, and was often concerned to manifest, by imparting tender counsel, reproof, or encouragement, her fervent desire for their preservation, and advancement in the path of peace. The Compiler can bear testimony to the affectionate care and solicitude with which she watched over many of this class, frequently visiting boarding schools in the vicinity of London, and having religious opportunities with the children; some of which are still remembered to edification.

In the year 1800 her beloved husband was taken from her, after an illness of little more than three weeks. This afflicting event at first almost overwhelmed her, but she was upheld by the merciful hand of Him who, she was enabled to acknowledge, doeth all things well, and her fervent petition was that she might possess her soul in patience. She was placed in peculiarly trying circumstances about the time of his decease, in consequence of an alarm from a mob, who being exasperated at the high price of bread, attacked many houses in the neighbourhood. Friends had been unjustly charged, through some newspapers, with being the cause of its rising, which excited a bitter spirit in the people, and they prepared to attack them on the corn market; they were, however, not permitted to hurt any, and in the "evening of that day," says M. A. in a letter to a friend, "they assembled in great numbers, and passing from Spitalfields to Bishopsgate Street, made a halt at the corner, and were heard by one of my family to say, 'Here is a Quaker's house, let us beset it." Their noise was hideous, and the confusion very alarming. Oh! I seemed then to have as much as nature could bear; my husband lying in a dying state, not fit to be moved, and a lawless mob let loose upon us; but I hope I may say that, at that time, I cried unto the Lord, and he heard me; for, in a little time, they went off without throwing a stone or ringing the bell. I often think how unworthy I am of such a preservation. My dear husband was rather disturbed with their noise, but not sufficiently sensible to enter much into it. He lived but one day and a few hours after."

The following year her maternal feelings were deeply tried in the loss of her son Jonathan, a very promising young man, who was removed from a circle of friends by whom he was much beloved, when he was about twenty-three years of age. How keenly she felt this bereavement will be seen by the following letter.

"I received my dear friend's sympathising letter since my recent loss—a loss indeed of such a kind as seemed for a while, as it were, to stun nature, being so unexpected, and at a time when I seemed the most unable to bear it; but it has strengthened this memento, *This is not thy resting place.* I have sometimes compared myself to a vessel in dock, that in order to be launched must have all the stays and props, one by one, knocked away from it. I know I have been too closely attached to my near ties, and it has prevented me sometimes from doing *all* I might have done; therefore, at times, I can kiss the hand that has permitted such close trials to attend me, in order to wean, even from the *over* love of *lawful* love. May the few more days allotted me be more dedicated, and if at last accepted, all will be well; for I have an undoubted assurance that the dear deceased had so numbered his days as to apply his heart unto wisdom, *that* wisdom that comes from above. Although favoured with health of body, which might have given the expectation of length of days, happily for him, he did not trust to such an uncertainty, but was fervent in spirit, serving the Lord. He sought him early and late, I am well assured; and he was found of him, which, in an humble manner, he one night expressed, when under much bodily indisposition. As I was sitting by him, I perceived he was breathing in spirit unto the Lord: I heard him utter, 'Jesus Christ:' he turned himself in bed and seeing me, said, 'Mother, Heavenly Goodness is near to us.' I answered, 'It is near to thee, my dear.' He then in sweet melody uttered something to this effect: 'O Lord! thou hast been graciously pleased to condescend to lend thine holy ear unto my cry, and grant my request, for which I praise thy great name. Be pleased, O Lord! to bring down every high and lofty thing. Bring down the mountains and exalt the vallies, that there may be a way for the truth to spread, and thy name to be exalted, that the knowledge of thee may extend from land to land, and from sea to sea; that all nations may come to acknowledge thee, and come under thy holy government, thou Prince of peace.' My mind was so much overcome with a feeling of heavenly sweetness, that I lost the thread of the words; but no words can convey the solemnity that attended him while under the holy covering. A night or two after, a kind relation and I being with him, he expressed, in a sweet manner, his feeling for me; and after having, in much humility, prayed to the Father of mercies for the continuance of his regard to himself, said, by way of encouragement to me, 'The Lord will yet show unto thee great things, and give them to thee to show unto others.' One day, in the forepart of his illness, he looked sweetly on me, and said, 'I must die mother, let me die. There is a place prepared—an everlasting habitation.' Though he is gone from me, his sweet spirit lives in my remembrance, and I believe he is not only a loss to me, but to others also; for he laboured privately with his little gift, which gave me great hopes he might be of use; but ah! he was to me like Jonah's gourd to him. I seemed to take shelter under the spreading branches of his pious mind, but ah! the worm was permitted to bite the root, and the leaves withered. May the Lord be pleased to strengthen me to do or to suffer *all* that may be necessary to loosen from the ties of nature, and purify my spirit, that it may be made fit to join them who have been already added to the number of those who cry 'Holy, holy, holy.'"

Her papers contain many proofs of her religious care over her children, and her solicitude for their best interests. On one occasion, when, from great bodily weakness, she considered it doubtful whether she might be long spared to them, she wrote a short address to them, in which she says, "Now my dear children, above all things fear the Lord your God. 'The fear of the Lord is as a fountain of life, to depart from the snares of death.' I can set my seal to this testimony; it has many times, in very early life, been my defence when evil has presented, and the desire of my soul is, that this holy fear may rest on each of your minds. In your choice of companions, be sure to look to their conduct, and see whether this fear seems to predominate; if it does not, by no means keep company with them. Let it be your earnest desire that the religion of your education be that of your sound judgment, and if this petition be put up in sincerity of heart, the Lord will condescend to open your understandings, and let you see your duties. When these are clearly seen, take care not to reason with flesh and blood, saying, 'This is but a little thing, surely there can be no harm in it.' Dear children, this is a rock many have split against, and by despising the day of small things, greater have not been committed to their trust."

She directed the attention of her children to the example of those dedicated servants of the Lord of whom we have instructive records, adding, "Their greatest care and concern was the glory of that God who made them—they sought first his kingdom, and his righteousness, and all things needful were added unto them; and so they will to you, I doubt not, if this is your happy choice. As to your outward settlement in life, I have not been anxious respecting it, but often have I prayed unto the Lord, that my children might be his faithful servants. You cannot serve a better Master."

She enforced the necessity of care in the choice of books, and particularly recommended the reading of the Holy Scriptures, and the writings of Friends. "In the perusal of such books," she says, "you may hope for comfort and lasting satisfaction."

Although necessarily much occupied with domestic duties, love to her divine Master was such an active principle in the mind of our dear friend, that she was ever ready to perform any service that she believed to be of his requiring.

In the station of overseer, which she filled for some years with great acceptance to her friends, she proved that she took charge of the flock not by constraint, but willingly, and of a ready mind. She was truly desirous to strengthen the weak, to encourage the tender, to caution the unwary, and to warn the careless or disobedient; and these evidences of her love to her friends, and of her Christian concern for their spiritual welfare, were extensively useful. The state of her health rendering it sometimes difficult to obtain personal interviews with the objects of her pious care, she was induced to address them in writing.

To a young friend who appears to have shared but few advantages, she wrote the following instructive letter:

"Being, in some degree, sensible of the loss thou hast sustained for want of a religious education, I have felt a desire that thou mayest be concerned, now in thy youth, to seek after the knowledge of God and of his Son Jesus Christ; whom to know is life eternal. We may remember the advice of the Scriptures of Truth to seek first the kingdom of God and his righteousness, and there is a promise that all things necessary shall be added. We are under the new covenant that the Almighty promised by the mouth of his prophet, when he said, 'Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, which my covenant they brake. I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people.' It is to this inward law, dear child, I would recommend thee. It will teach thee as never man taught; it will show thee what is evil, and if followed, will lead out of evil and into good. It is the work of the great enemy of our happiness to endeavour to draw the mind outward, that we may not hear this teacher, and to promise us happiness in what suits our inclinations; thus many are sorrowfully held from following the way that leads to everlasting life. Now, dear child, let us consider the great value of an immortal soul. We have a part in us that can never die—it must live for ever either in never-ending joy, or never-ending misery: and we may remember our dear Lord describes but two ways to walk in, when he says, 'Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.'

"The earnest desire of my mind is that thou mayest be of that happy number that strive to enter in at the strait gate; and in order to do so, thou must humbly beg for help to overcome our three great enemies, the world, the flesh, and the devil. I am not inviting thee, my dear, to a form of godliness, but am desirous that thy heart may be cleansed by the power thereof.

"I would tenderly advise thee to love retirement, and avoid hurtful company. Be diligent in reading the Holy Scriptures, and earnestly seek for a portion of that Spirit by which they were given forth. If this is the honest engagement of thy mind, thou wilt be made a partaker of that peace which the world, with all that it contains, cannot give, neither can it take it away; and in the end of time, through him who came to save from sin, thou wilt have an inheritance amongst them that have overcome the world."

The following sentiments are contained in detached memoranda:

"Those who have set the Lord always before them, dare not do otherwise than acknowledge him in all their ways. They prefer Jerusalem to their chief joy. But how sorrowfully does the language of conduct proclaim in many, that they love the world, and are striving to get as much of the things of it together as they can, that they may have a name in the earth! These are stumbling-blocks in the way of honest inquirers. The prosperity of Zion is not their delight, therefore the Lord is angry.—He is angry with the professors of the pure unchangeable truth, because they have not honoured him, but have waxed fat with his blessings, and kicked at his requisitions.—These he will judge.—Is he not calling, has he not called us all the day long? Will he behold iniquity in Jacob, or perverseness in Israel with approbation? Surely, no.—He spared not those whom, with a mighty hand and an outstretched arm, he brought out of Egypt, when through grievous revolt they forsook his covenant and cast his law behind their backs. Will he then own those who in life and practice disown him in this day? It cannot be consistent with his purity and justice. My spirit is covered with mourning in considering what must be the consequence of the many visitations that have passed away unheeded. Surely the ground that has often been watered, and produces nothing but weeds, is in danger of being destroyed. Ah! may the Lord be pleased to visit with his rod, and gather with the crook of his love, the religious society of which I am a member!"

Deeply impressed with the danger of earthly-mindedness, Margaret Allen was often concerned to warn her friends against the eager pursuits of worldly treasure, and an indulgence in superfluities, in the procuring of which the mind is in danger of becoming absorbed by temporal things.

On this subject she says,

"I have often thought of the parable of the marriage supper, when the servants were sent to call them that were bidden, for all things were ready; alas! alas! their minds were otherwise taken up. One had bought a farm, another oxen, another had married a wife—all desired to be excused. These things were *all* lawful in their places, under divine direction, but being preferred, shut them out of divine favour. We do not read that they were engaged in rioting or drunkennes, or any gross enormities, no—but the love of earthly things and earthly cares had taken up their affections; and this may stand as a caution to all."

In speaking of her own tribulations, and her desire that the Lord might support her unto the end, she says, "He, and he alone, knoweth the paths I have trod, and when he has refined, he will, I humbly trust, through the redeeming love of my dear Saviour, say, it is enough, and receive my tribulated spirit."

Although infirmities increased with advancing years, a clear perception of the love of her Heavenly Father appeared undiminished, and the fervent desire of her heart was that she might continue to experience His sustaining power and gracious support. On one occasion she thus writes:

"O Lord, God, Almighty! Maker and upholder of all things, be pleased in mercy to look down upon me, and support my drooping spirit. Thou knowest all things, thou knowest that I love thee, and thy law has been and is precious to my view, yea, more to me than any earthly treasure."

In a memorandum of later date she says,

"O Lord! the tribute of thanksgiving and praise is thy due, thou Almighty Preserver; thou wert the guide of my youth, thou art the staff of my age; what shall I render to thee for thy multiplied blessings? Even when nature fails, thou dost not fail; thou raisest a grateful sense of unmerited mercies!"

By a paralytic affection she was deprived of the power of speech during the latter years of her life, yet in this season of trial she much enjoyed hearing the Holy Scriptures read, also the Journals of Friends, &c., and frequently indicated by animated signs, her satisfaction and comfort. Her decline was very gradual, and the solemn peace that was felt by those who were present at her final close, strengthened the humble and thankful belief, that having known her garments to be washed and made white in the blood of the Lamb, her purified spirit is for ever centred in the rest that is prepared for the people of God.

She died in the first month, 1830, aged about eighty-two years.

ISABELLA HARRIS, a minister much and justly esteemed in our religious society, was born in Dublin in the year 1757. During her minority she appears to have been subjected to many disadvantages and temptations, and to have known but very little of the transforming work of Divine grace. About the 21st year of her age she was married to Anthony Harris, a master mariner, and settled with her husband at Maryport, in Cumberland. There is reason to believe, that this change in her situation and circumstances, did not at first abate her natural love of gay company; and for a considerable time, her conduct furnished no evidence of much sense of the cross of Christ, or of submission to its holy influence; yet, through the extension of heavenly love, and the blessing of a pious example in a beloved husband, she had, previous to his decease, so far bowed under the power of divine visitation to her soul, as to have admitted a firm belief, that she should be called upon publicly to bear testimony unto others, concerning those things which pertain to life and salvation.

During some of the conflicts and baptisms which she had to endure on this account, she felt as if she could give up every thing but her husband, in order to obtain peace of mind; and she often remarked afterwards, that he was taken, and all besides was left.

The death of Anthony Harris occurred in a very affecting manner, in the year 1795, after they had been married about seventeen years. His vessel was bound for Waterford, and after proceeding some way on their voyage, the wind proved adverse and very rough; so that the mate suggested their putting back to Maryport. Anthony Harris replied, if the wind did not become more favourable, by a certain time which he mentioned, "We will put about." After this he retired to his cabin, and employed himself in reading W. Penn's "No Cross, No Crown," appearing to be in a solid frame of mind. Coming on deck again, and just before the time fixed was expired, he was struck overboard by the mainboom; and it is thought he was stunned by the blow, as he made no effort to save himself. Thus his valuable life was terminated, and Isabella Harris was left with a charge of six children, and in expectation of a seventh, that was born a few months after. She was involved, as in an instant, in the deepest affliction of widowhood, an event to which she often alluded in after life, as the heaviest trial which could have befallen her. There is ground however to conclude, that he who permitted this trial to overtake her, was pleased to sanctify it; causing it to prove a means of furthering that great work which He had mercifully begun in her soul.

Her health suffered considerably, but that divine arm with which she had now become acquainted, was her support; and in a quarterly meeting at Cockermouth, in 1798, she stood up with these words, "Stand in awe and sin not; commune with your own hearts upon your bed, and be still." Her ministerial communications being approved, she was acknowledged as a minister by Holme Monthly Meeting in first month, 1800.

Having visited one of her children at Ackworth school in the early part of the year 1799, a conviction settled upon her mind that some portion of her future life should be passed in that institution; and upon being invited, having previously passed through much mental exercise, she repaired thither in the autumn of 1803, taking with her her two youngest children.

Of her residence in that interesting family, the Friends of Pontefract Monthly Meeting have made the following record:—"She entered on her office of principal mistress in the school with great distrust of her own abilities; but recurring to the opening which she believed had first pointed out the way thither, and which, she trusted, had been in the ordering of divine wisdom, she was encouraged to look forward with hope, and to apply for daily assistance to the one source of all effectual help. Thus was she gradually prepared for the superintendence of her tender charge; and it was not long before her qualifications were found to be of a very superior kind. Her affectionate interest in the welfare of the teachers endeared her to them all, and her tender solicitude for the improvement of the girls in their learning and domestic habits, and above all, in the things which belonged to their everlasting peace, is fresh in the grateful remembrance of many who were under her care. In the exercise of her gift as a minister, she was often engaged in lively and pertinent counsel to the flock over whom she presided; and in more public opportunities in our religious meetings, she was frequently engaged to bear a living testimony to the goodness and mercy of Him who had been her refuge. But though the weight and responsibility of her station in the school, induced a constant care lest any of her duties there should not be fully performed, she held herself in readiness to obey the call to others, when clearly pointed out to her view." And under such feelings she was at different periods in, and subsequent to, the year 1804, engaged to travel in gospel love, visiting Friends in their meetings and families, and appointing meetings for those not in membership with us; especially in Yorkshire, Cumberland, and Durham. Her last visit of this kind was to Brighouse Monthly Meeting, in 1830, in which she seems to have been enabled to labour much to the comfort of others and her own peace. She felt deeply concerned for the maintenance of our religious principles on their original foundation: she was a lover of integrity and simplicity, and was often engaged in warning her young friends of the danger there was (as she could testify from her own experience) in letting fall any of our peculiar testimonies, even those which some Friends were ready to consider unimportant, and conforming to the manners and customs of a vain world. "She was a true nursing mother to many who were seeking the way to Zion, and often feelingly dwelt on the advantage of early dedication to the Lord's service.

In the course of her sojourn in this part, she was tried with domestic affliction, and at different times with the loss of property to a considerable amount; and it was truly instructive to her friends to witness how she was enabled to bear these privations with Christian resignation. In the spring of 1826, feeling an increase of bodily infirmity through advanced age, she retired from the service of the institution at Ackworth, in which she had resided for upwards of 22 years, sincerely regretted by the Friends in the school."

Her ministerial communications at this period were very acceptable, evincing a deeply experienced mind, and attended, as her friends apprehended, with much of the unction of her divine Master. The trials she had to endure from the state of her health and various outward circumstances cannot be easily conceived, yet she appeared to be preserved in great patience; and though under much discouragement from these causes, she very generally got out to meetings: being upon one occasion, about four months previous to her close, prevented, she alludes to it and her many provings, in a letter to her daughter, saying, "Yet can we not bear testimony to the goodness and mercy of redeeming love, that hitherto He hath helped us? Oh, saith my soul, may we be humbled under a sense of the Lord's goodness and our unworthiness of the least of all his mercies, and daily query, What shall I render unto thee, O Lord, for all thy benefits? What can we render but that which is his own preparing, even a broken and contrite spirit, which he hath graciously promised not to reject."

This dear aged friend, being then with her daughter at North Shields, was taken ill on the 19th of 3rd month, 1832, and on the 22nd becoming alarmingly worse, was asked how she felt; she replied, "Nothing but peace, not a cloud in the way." For two or three days her state was fluctuating, and she did not appear to apprehend her end was very near: she spoke during this period very affectionately of her long since departed husband, of the exercises attending her early appearance as a minister, and of the unsearchable wisdom of the Almighty, referring to various texts of Scripture, and distinctly repeating the 16th and 17th verses of the 3rd chapter of Malachi; also expressing that she had nothing to depend upon but the mercy of God in Christ Jesus.

Her patience, and the sweet state of her mind, were very striking, her heart overflowing with love to those around her, which she frequently manifested by the most endearing expressions. On first-day morning, the 25th, she did not appear materially worse, but made many pointed inquiries concerning one of her children, on whose account she was particularly interested, but did not at all allude to herself. On her medical attendant inquiring if she had any pain, she answered, "No, not any where," adding, "this is a great favour." About one she appeared pleased to see some young friends, calling them by their names. About three her pulse was observed to sink, and she gradually declined until a few minutes after five, when, without any expression, she peacefully breathed her last, on the twenty-fifth of third month, 1832; aged 75 years.

In meditating upon a closing scene so tranquil and so unclouded, and upon the goodness and mercy to which she could testify, as having followed her all her life long, we feel the consoling conviction that she is joined to that blessed company that "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

MARTHA SMITH was the daughter of Henry and Mary Ecroyd, of Edgend, in Lancashire. Of a lively and cheerful disposition, and, in early life, not being subjected to the discipline of the cross of Christ, she indulged in worldly enjoyments, though closely followed by the reproofs of instruction. In this situation, she continued to reject the offers of redeeming love, until plunged into deep affliction by the death of her father, after a few days illness.

Brought low by this unexpected bereavement, she bowed to the stroke; and accepted the fatherly chastisements of that divine hand, whose more gentle corrections she had hitherto refused to regard. Deep were her conflicts, and humiliating the baptisms, which she had to pass through:—all outward enjoyment ceased to be availing to her comfort: and she at length learned to wait, in humble submission and resignation, for help from Him who is mighty. "My stout heart," she writes, "was broken to pieces, and became as clay in the hands of the Great Potter. I was made willing to suffer, come what would come, because I had sinned against my God, and had not obeyed his holy will."

In the year 1789, she was married to William Smith of Doncaster. He was a man of amiable disposition and upright character; and one who, through a long life, was highly esteemed, both in the society and amongst his neighbours. In the report of a local Institution, soon after his decease, it was publicly declared of him: "To lessen human suffering, in whatever form it might be presented, was the object of his unwearied solicitude; and, in the prosperity of benevolent Institutions, he cordially rejoiced; but never failed to ascribe their success to the giver of all good." No less unwearied, we believe, was his solicitude to walk humbly with his God.

About the 60th year of his age, he believed himself constrained to become a preacher of the Gospel in our religious meetings; and although his gift was not large, yet by his faithfully occupying therewith, he was an acceptable minister amongst us, and repeatedly travelled in this character with the approbation of the monthly meeting of which he was a member. He was a diligent attender of all our meetings both for worship and discipline, uniformly manifesting his love to his friends, and devotedness to promote the cause of truth and righteousness, both by example and precept.

During the last illness of this dear friend, and near his close, his expressions afforded much consoling evidence of his firm faith and trust in the merits of his dear Redeemer. In reply to an observation made that the Lord was near to him, he emphatically said, "I cannot express to the full, the gratitude I feel for his mercies, which are ancient and new." At another time he observed, "My prospect is clear;" and again, "I am happy. Dear friends are as precious to me as ever.—I have done with all earthly things." And his last words which could be gathered were, "What a favour, what a favour." Thus, through faith in the redeeming love and mercy of a crucified Saviour, the sting of death was taken away, and the declaration of the royal Psalmist realised in his experience, "Mark the perfect man and behold the upright, for the end of that man is peace." He died at the age of 76.

Martha Smith was a minister forty-two years. The first surrender of herself to this important work, was about a year after her marriage. At this time, two individuals were on a visit of friendship; but in a religious opportunity in the family one morning, a persuasion attended their minds, that from a want of obedience, in the exercise of that faith which worketh by love, the subject of this memoir had been withholding this sacrifice to her own suffering and loss; and she was encouraged to yield herself to divine disposal.

In the course of the same opportunity, a little matter arose in her mind, accompanied by the feeling of religious exercise, to which she yielded in these words: "Speak to my people that they go forward." Subsequently on their making a few friendly calls, the hovering wing of divine regard was so evidently felt, as to draw unexpectedly, into short seasons of silent retirement; in which the subject of this memoir, encouraged by the feelings of peace which attended the first sacrifice, was made willing to yield to renewed impressions of duty, and to offer some further, though very brief proofs, of her dedication to her great Master's will.

By these repeated acts of dedication, so evidently under right influence, as to afford much comfort to the Friends of her own meeting, her mind was also strengthened to give up to a more public espousal of that cause, which is dignified with immortality, and crowned with eternal life.

In the subsequent exercise of her gift, she paid religious visits to Friends in many parts of this country; she was also frequently engaged in visiting them in their families. Her ministry was delivered in much simplicity, and attended by a precious evidence of being the effect of the constraining love of God; and it flowed as a living stream to the refreshment of the humble in heart.

About the year 1814, she was attacked with a very severe illness, which proved to be of more than two years continuance. This was, to her, a time of spiritual instruction and refinement: her patience was very closely exercised; but ultimately, all her trials tended to her further establishment in faith and confidence in the atoning blood of the blessed Redeemer, and she was often led publicly to commemorate this blessed sacrifice.

She continued subject to much debility and languor of body, and depression of mind, until the year 1825, when she was again raised up and sent forth in her great Master's service, and enabled to perform several religious visits to the admiration of her friends, until the year 1830; after which her travels were principally confined to her own monthly and quarterly meetings, which she attended under much bodily infirmity.

About four months before her decease, she experienced a very deep trial, in the sudden removal of her kind and affectionate husband, by an attack of cholera; but she was favoured with an humble and contrite state of mind; and was enabled about this time to say, "My soul can now sweetly rest as in the bosom of Jesus, earnestly desiring to cast all my care upon him, who has mercifully afforded me a secret hope, that I am washed in his own precious blood; and that he will give me an inheritance among all them that are sanctified."

Very little before the solemn close, she thus expressed her readiness to depart: "I have nothing to do but to die: I have neither earthly nor heavenly works to perform." She died in great peace, in the 70th year of her age, on the 25th of eleventh month, 1832.

In early life, when the mind of ROBERT MOGRIDGE first became impressed with the truths of Christianity, as professed by Friends, he resided in a part of Devonshire where he could derive little advantage from association with members of our society; and his situation at the same time was such as subjected him to peculiar trials and discouragements; but through the efficacy of divine grace, he was enabled to persevere, and measurably to experience the saving baptism of the Holy Spirit; manifesting, by a circumspect and upright conduct, that he was humbly endeavouring to follow the heavenly leader.

After having been a diligent attender of our religious meetings for several years, he was admitted into membership with our society; and he continued a consistent and valuable Friend to the end of his days. He manifested a lively concern for the prosperity of the truth, and the support of our Christian testimonies; and his remarks, in our meetings for discipline, were frequently weighty and instructive. He filled, for many years, the station of overseer in the particular meeting of Exeter, with much acceptance and usefulness, evincing a sincere concern for the best welfare of those to whom he found occasion to administer counsel.

For several years before his decease, which took place on the 30th of twelfth month 1832, at the age of 73 years, he was unable, through increasing infirmities, to support himself and his wife by labour at his trade, that of a shoemaker; and it was pleasing and instructive to observe the contentment and gratitude with which he accepted the pecuniary help furnished by his friends.

In the course of his last illness, he expressed to a Friend, that he was enabled to rejoice in the hope, that, through the merits of an all-merciful Redeemer, he should be accepted; and that he also had a hope, that his dear wife would be made a partaker of the same rejoicing.

After his decease, a paper written by himself, and headed "Robert Mogridge's Testimony," was found by his widow: this paper appears to have been written not long before his death, and it affords a convincing evidence that he was one of those true-hearted followers of Christ, who can say with the Apostle, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." This instructive document may form an appropriate and useful sequel to the foregoing narrative. He says,

"I am perfectly satisfied that I have not been following cunningly devised fables; but that it is God's blessed, everlasting, and unchangeable Truth that I have made profession of. It is now more than fifty years since the Lord, in the riches of his great mercy, was graciously pleased to reveal a measure thereof to my poor soul; and I received it as a merciful visitation sent from heaven. It was very precious in my sight, and my soul was ravished with the beauty and excellency thereof; and so it hath remained to the present time. Although I have done but very little, if any thing, towards the promotion thereof, yet I can say of a truth, that I have no greater joy than when I have beheld any thing that I believed would have a tendency to exalt it in the earth; and in an especial manner amongst us a people. And though I am deeply sensible that many have been my omissions and commissions, that I am a poor unworthy creature, and have no merit to plead, or claim to make upon divine goodness and mercy; yet I have a hope—I trust a well grounded one, that I shall, through the abundant goodness and marvellous loving-kindness of a gracious God, and through the merits, mediation, and intercession of a blessed and adorable Redeemer, when time here shall be no more, be favoured with an entrance within the pearl gates; there to celebrate the praise of that Almighty Power which hath supported and sustained me through many very deep and trying probations, though hid from mortal sight."

JOHN MOUNSEY was born at Penrith, in the year 1766; and was educated by his parents in the profession of the established church. At an early age his mind was made sensible of the convictions of the Holy Spirit; and on leaving his native town at the time of his being introduced into business as an apprentice, he was earnestly desirous that he might be enabled to conduct himself with increased religious watchfulness. Not long afterwards, on taking a morning walk, he incidently became acquainted with an aged member of the Society of Friends, whose instructive conversation and counsel at various times, tended much to promote that serious concern which had dawned upon his mind. He was mercifully preserved from many of the temptations and snares by which youth are peculiarly assailed; and his conduct being marked by humility and circumspection, furnished a good example to those around him:

he was also remarkable for his kinkness to all, especially to the poor.

About the year 1787, he settled at Sunderland, where he continued his attendance on the national worship, frequenting occasionally the meetings of Friends, of the correctness of whose Christian views he was becoming increasingly convinced. It was not, however, without much mental conflict, involving the sacrifice of many things difficult to nature to part with, that he was made willing to yield obedience to those convictions, which ultimately led him to believe it to be his religious duty to request admission into the society, which he joined in the year 1790. He ever afterwards esteemed his connexion with Friends as one of his greatest privileges, and he remained constantly and steadily attached to the principles of truth professed by them. He was for a long time an overseer in the meeting of Sunderland, and in the year 1820 was appointed an elder, in both which stations, although naturally of a timid and retiring disposition, it was his humble endeavour to act with faithfulness and uprightness. He was a sincere and kind friend, his heart being susceptible of tender sympathy with the afflicted, and his conduct in all the varied relations of life, greatly endeared him to his friends.

About the 66th year of his age he was visited with sickness; and although the complaint did not, at first, assume a very serious form, yet it soon became evident that his strength, which had rather declined for some years previously, was now rapidly sinking; and from the commencement of his disorder, he was impressed with a belief that it would terminate in his dissolution. In the early part of his illness he was concerned to review the whole of his past life: this solemn self-examination was attended with a humbling sense of his having fallen far short of a sufficient devotedness to the cause of his blessed Redeemer. He deeply felt his own poverty and insufficiency; and great were the conflicts of his spirit during this time of close searching of heart. Fervent were his petitions to the throne of grace, and in due season they were abundantly answered, to the unspeakable consolation of his diffident mind.

His medical attendant, on being requested to give him nothing that might occasion delirium, because, as he said, it was his wish, "gently to slide from time to eternity, with his recollection clear"—remarked, that he dwelt too much on that view of the case; to which he replied, "Oh; I know there is nothing else for me, and I am quite ready, and have no desire to live. If it were right for me to have a wish, I should say, 'Come Lord Jesus, come quickly.'" To a relation, who came to see him, he said, "I am very feeble, just waiting my appointed time. I do not know that it would be right to wish for the end; and I desire patiently to wait, and quietly to hope, until my change come; but if it might be so ordered in righteousness, I should be glad to pass away into the arms of everlasting mercy."

On the 8th of first month, 1833, he remarked to his dear wife, that she knew he had never been forward to speak on serious subjects, lest he should speak with unhallowed lips; but he might often have said, that "goodness and mercy had followed him all the days of his life."

On the 10th, he said to his sons, "I must now leave you. I believe this sickness is unto death: but I am quite reconciled to go; and my prayer is for an easy passage, when the right time comes."—"Every day seems to bring me nearer to those celestial gates, which must soon separate us: this world, and all its pleasures, and all its profits, are now as nothing to me; I have done with them all."

12th. In the evening, he said, after a time of silence with his family, "I have been permitted, in a comfortable degree, to repose on Him who was my morning light, and who, I venture to trust, will continue with me until my close, and become my evening song! and I pray, that if I should be permitted to spend a little more time with you, I may often retire unto Him."

First-day evening, 13th, after sitting with his family in silence, he said, "How true it is, that times and seasons are not at our command; I cannot report this a day of much spiritual good; I have laboured hard to come at it, but have not been able; but if it be so ordered, after the consolations of yesterday, that to-day I must submit to a reverse, no doubt it is right: if it be true, that nothing that is impure or unholy can enter the kingdom, how is it possible, that I, or any of us, can enter thereinto of ourselves! I know myself to be a poor creature: and have nothing to lean upon but Christ Jesus."

15th. This morning, he remarked, that he had been greatly tossed; and in the afternoon, on waking from sleep, he appeared very low, and said, "I have endeavoured in all ways that I could, and cannot come at any good. Oh, my poor soul! Lord, have mercy on my never-dying soul!" Having said much more, expressive of the great conflict of his spirit, a pause ensued; after which, he broke forth in thanksgiving, commencing with, "O Lord! I thank Thee for thy many mercies, ancient and new; I thank Thee that Thou hast permitted me to live to attribute unto Thee, holiness, and light, and life!" That evening, he said, "I have waited on the Lord; and I think possibly, he has in some measure inclined his ear unto me. I have remembered the language, 'In the world ye shall have tribulations; but be of good cheer, I have overcome the world,' and I have longed to follow on and wait unto the end."

16th. This morning, he said, "I have remembered what our Lord said to Peter; 'Lovest thou me?' and I trust, I can, in some measure, adopt his reply: 'Thou, Lord, knowest that I love Thee.' In looking at our society, as I have often done, both now and formerly, I have thought much of our principles, and especially of that principle of light and grace, which, if we follow, will lead us into all truth, and to peace in the end. I have also thought much of our peculiar testimonies; and I have felt sorrow to see some deviate from some of them. I am a poor creature, and have nothing to recommend me; but all these testimonies cost me a price; I bought them one by one; and I now feel them to be precious. You may have observed in my passing along through life, that I have, as a Friend, been rather simple in my habits and manners, and have not thought it right to make changes, nor to follow the fashions of the world." After saying much more, he added, "And now, my dear children, buy the truth and sell it not."

The same evening, he said, "I have been considering my past life, and the sins of my youth; and my iniquities have been brought to my remembrance, and the language of my heart has been, 'Pardon my transgressions, and remember not my sins against me, for thy mercies' sake, Oh Lord!' I desire that every wrong thing may be brought to judgment, and condemned; and I have a little hope, that all my sins may go beforehand to judgment; but oh! the reduction that is necessary in passing from death unto life—life everlasting. If there have been any high thought or imagination in me, let it be brought down, and laid in the dust, its proper place!" His views of himself were exceedingly humble; and yet his hope appeared to be fixed, trusting in the Lord and in his mercy, of which he was often led sweetly to speak; and although he sometimes appeared low, yet at other times his mouth was opened to declare of the mercy and goodness of the Almighty to him, every way, and all his life long. Thus he who had been very diffident in speaking of serious things, seemed to be set at liberty to give expression to the feelings of his heart.

On a near relation expressing that it was an unspeakable comfort to see him as he was, and that she felt it a privilege to be with him—he immediately rejoined—"To see the gracious dealings of the Lord with his fallen creature! I hope I am reposing on Him, who alone can save; there seems to be but a span betwixt me and eternity."

Adverting to the time when he joined our society, he said, "When I first came among Friends, my faith was, and is continued unto this day, and I die in that faith—that there is a spirit in man, and the Almighty inspires it; that this it is which must lead and direct us. Many may think, that if they act and think as Friends, it will do; but no! this will not do: they must come to this principle."

In speaking of the blessings which surrounded him, he said, "For these, and all thy blessings, I desire, O Lord! to ascribe thanksgiving and glory to thy ever excellent Name!"

But although his heart thus overflowed with gratitude, thanksgiving, and praises, yet his expressions frequently indicated great anxiety that the work of purification might be fully accomplished, and he prayed that all might go beforehand to judgment, that, his sins being pardoned, nothing might appear against him.

At another time, he said to some of his family, "I pray that the blessings of the upper and the nether springs may be with you, when I am gone. Keep steady—be faithful—and you will be blessed; buy the truth and sell it not."

18th. He said he was waiting for his change, adding, "And now, I would exclaim, (if I might exclaim as a *servant*, but oh! that is far too high a name for me,) 'now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before all people; a light to enlighten the Gentiles, and ultimately for the glory of thy people

Israel.'" The solemnity with which these words were uttered, could only be felt by those who heard them.

During the same day, after the occurrence of a precious season of retirement, he sweetly gave expression to his feelings, saying, "I know there is no time to spare, not a moment to waste; but if I labour ever so hard, what can I, a poor creature, do towards helping forward the great work? 'Without me ye can do nothing.' I hope I am not deceiving myself; but I feel relieved from much anxiety about my poor soul. I thank my God for these precious opportunities; I think I feel a little hope that my prayers have been heard, and that I may repose with confidence in the mercy of God, through Jesus Christ, my Lord."

This day he was strengthened to impart counsel to some of his friends who called to see him. To one of them, after speaking in a solemn and affectionate manner, of the great change from time to a never-ending eternity, which awaits us all, he added, "I intreat thee, every day of thy life, to endeavour to make some progress in the great work; if it be ever so small, be in earnest to make *some* advance; and if thou be seriously inclined to encourage that feeling, thou wilt never regret it, and thou wilt know this work to go forward. We are poor creatures, and it is not of ourselves, but through grace and mercy, that we become what we ought to be. Look unto him, who said, 'Without me ye can do nothing.'"

20th. He observed to a near relation, "In my readings, my chief attention has been turned to the Scriptures; I again read the Old and New Testament through last year; and many times read various parts of them, but I often feared I was little or no better for it; still poor and barren; they were often to me as a sealed book, and they are a sealed book, until rightly opened by Him who alone can open; but *now,* my mind is much turned to many portions of them; and oh! what an encouragement is this to read the Scriptures. Thou seest me; and it is marvellous to myself that my tongue is loosed, and I have no want, but seem full; I merely mention this, that thou mayest encourage others to read the Scriptures."

During this night he said that he felt a precious covering over us; and then exclaimed:—"Bless the Lord! O my soul! and all that is within me, bless my God!"

23rd. He expressed the difficulty he felt, from his great weakness, to keep his attention fixed, adding, "But I believe I may accept the little openings, and bow my head in peace." In reply to an inquiry made, in consequence of his having expressed but little for some days, he said, "I have been much shut up with respect to things most excellent, though they have not been taken from me; but I thought I was in the hands of the Lord, and He would order all things right." During the night he was engaged in supplication under a deep feeling of mental and bodily weakness; yet in humble, unshaken faith in the mercy and goodness of the Almighty.

24th. He prayed, with uplifted hands, that the Lord would be with him in the last trying moment; and on another occasion, he was heard to utter in a low voice, "Merciful God! suffer not any of us in our last moments, through the pains of death, to fall from thee."

A few days afterwards, he remarked: "This is a time of great watchfulness; but my Lord has said unto me, 'In my Father's house are many mansions, and a place is prepared for thee!'" He expressed but little after this, yet was preserved in much patience, quietly waiting his appointed time.

On the 11th of second month, 1833, at the age of 67, his redeemed spirit was released from the pains and sorows of its afflicted tabernacle, and we reverently trust, has entered the mansion prepared for it in the Heavenly Father's house.

Elizabeth Ridgway, daughter of George and Elizabeth Penrose, was born in the city of Waterford, in the year 1757. In appears that in early life, her mind was favoured with the tendering visitations of divine love, to which she measurably yielded. At the age of eighteen she was united in marriage to Henry Ridgway, a respectable merchant of her native city; and, through the continued extension of the Lord's preserving power, she was strengthened to discharge, with much propriety, the various important duties which devolved upon her. It was her chief desire to act in obedience to the manifested will of God, and her conduct was remarkable for great circumspection and consistency. She was religiously concerned for the best interests of her children, anxiously watching over their infant minds, and endeavouring to restrain them from those things which had a tendency to lead them from the fear of their Creator. She possessed a tender, susceptible heart, sympathising with the afflicted, and kindly interested in the wants of her poor neighbours, to the relief of whose necessities she liberally contributed.

Having, in her own blessed experience, proved the efficacy of divine grace, she was led, under the constraining power of heavenly love, to testify to others of its sufficiency; and about the 39th year of her age she became an acceptable minister of the gospel. In the exercise of her gift, her communications were generally short, but weighty, comprehensive, and edifying. She was a diligent attender of our meetings for worship and discipline, and her solid, reverent, deportment in them was peculiarly instructive. She was several times engaged in visiting the families of the members of her own and some other meetings, much to the comfort of her friends. Her last engagement in this labour of love was performed only a few months before her decease.

Amongst her papers was found a memorandum of some religious service, which she apprehended was required of her "by Him, whose ways are not as man's ways, nor his thoughts as man's thoughts." These remarks were penned about the tenth month, 1808. After alluding to a sense of her own weakness and poverty, she adds, "For some years I have apprehended that I should be called to some public service, and at times I thought it would be such as was not very common; but felt resigned to do whatever my dear Lord and Master required of me: and in a wonderful manner it was made known to me that I was to pay a visit to the public houses, and that a companion would be provided for me; and accordingly, when dear Thomas Shillitoe came to Ireland on a religious visit, he was pointed out to me to be the person."

Having laid her concern before Friends, and obtained their sympathy and concurrence, she commenced this humiliating engagement, accompanied by our friend Thomas Shillitoe, who felt his mind drawn to unite with her. In the course of this visit they were led to seek religious opportunities with the keepers of such houses, exhorting them in a solid manner, and warning them of the hurtful consequences attendant on the improper use of strong liquors, whereby they might, in a greater or less degree, be accessary to the injury of their fellow creatures. In the performance of this duty they were generally well received, and way opened to them to their humbling admiration, where, at times, there appeared no way. They subsequently believed it to be their duty to explain to the inhabitants, in two of the public market places in Waterford, the nature of their concern. They also paid similar visits in four of the neighbouring towns, and on the way to those places.

In 1827 her beloved partner was removed by death, after a union of upwards of fifty years. She endured this sore bereavement with humble submission to the divine will.

In the twelfth month, 1832, the sudden removal of her eldest son, after a short illness, was too great a shock for nature to sustain. Although the spirit meekly bowed in Christian resignation to the heavy stroke, her health sunk under it. Her expression to a friend, who visited her on the following day, was, "The will of the Lord must be done."

After this very afflictive event she was able to attend but two meetings for worship, in one of which she was engaged in solemn supplication, craving the blessing of the Most High on the varied dispensations of his providence, and that his merciful designs therein might be fully answered. She likewise attended another meeting the day following, near the conclusion of which, in much sweetness and brokenness of spirit, she uttered the following expressions: "Praise the Lord for his goodness, for his mercy endureth for ever. He is the Lord of lords, and God of gods. Praise him, for his mercy endureth for ever." After this time she was mostly confined to the house, during which period (upwards of six months) she evinced much resignation to the divine will, often desiring that it might be done in all things respecting her. Her mind was remarkably clothed with the garment of humility, and though at times the full evidence of acceptance was not permitted, she was favoured with a hope, that, through redeeming love and mercy, she should be admitted into everlasting rest.

Some time before her decease she ventured to tell a near connexion of her deep spiritual conflicts, adding, "It will be in unmerited and wonderful mercy if I am admitted into the lowest mansion. I have nothing to trust to but the redeeming love and mercy of my Saviour, and I am very unworthy of it."

On the 4th of sixth month, 1833, the day before her decease, she imparted much weighty counsel, and sent messages to many absent relatives and friends. Her concern for her grandchildren was great, earnestly desiring that they might avoid the vain customs and fashions and maxims of this world, and by living in the fear of God, become what he would have them to be.

On the morning of her last day she said, "I feel such confidence, faith, and peace.—I have great inward peace. —I want nothing outward.—All through the love and mercy of my Lord and Saviour, Jesus Christ!" In commemorating the blessings and favours bestowed upon her, she repeated, "Oh, wonderful! wonderful! what *shall* I, or what *can* I render for all! The love of the Almighty is wonderful, unlimited! I feel it toward every creature in the world, from the king on the throne to the beggar at the door." At another time she said, "Oh! the privilege, my dear children, of being brought up in the nurture and admonition of the Lord."

On her medical attendant visiting her, and saying that he left her in the hands of the great Physician of value, she replied, "Yes, through the mercy of my blessed Redeemer and Intercessor, all is peace within; nothing lies heavy on my mind. Farewell in the Lord!" She requested her children to pray for her release in the Lord's time, and that he would grant her an easy passage. She expressed her desire that all might be quiet at that solemn time. Feeling much exhausted, she petitioned, "Oh Lord, help me! dearest Father of life and glory, help me! Oh blessed Jesus, help me, and guard me on the right hand and on the left;" and she concluded with returning thanks to God, ascribing unto him "adoration and praise for ever and ever." She afterwards fell into a gentle sleep, in which the redeemed spirit was quietly and peacefully released from its earthly tabernacle, to enter, we trust, into that inheritance which is "incorruptible, undefiled, and that fadeth not away."

THOMAS WILLIAMS, son of Henry and Eleanor Williams, of Ramsgate, was from very early youth, religiously inclined. He was apprenticed to a Friend: and during his minority became strongly attached to the principles of our society, and applied for membership to Rochester Monthly Meeting, within the compass of which his master resided. His request was complied with; and throughout the remaining portion of his life, he highly prized the privilege of this fellowship. After the expiration of his apprenticeship, he remained some time longer with the Friend whom he had served; and then removed to Croydon, where he entered into business in the year 1828.

As a tradesman, he was consistent and exemplary; his uprightness and integrity gaining him the respect of his neighbours and acquaintance. He was diligent and attentive in his business; yet evinced that he was at the same time seeking a better inheritance than this world can give. He was, by trade, a retail chemist and druggist; and although his property was very limited, he did not allow his outward engagements to prevent his attending meetings, both on first and other days.

The illness which terminated his life was, during the last few weeks of its course, rapid in its progress. His mind was preserved in great calmness and composure; and the expressions which were noted down, tend to confirm the assurance that, through the mercy of God in Christ Jesus our Lord, his spirit, when released from the bonds of mortality, was joyfully gathered to the just of all generations.

A few days before his close, he remarked to one of his sisters, "What an unspeakable favour it is to be a member of our religious society!" and expressed regret, that many should possess this privilege without valuing it sufficiently. He told his mother that he was not afraid to die; that he hoped through mercy he should be taken from the trials of life to a place of rest; adding, "All will be well either way." To a Friend who frequently called upon him he remarked with much sweetness, that he hoped he was not presuming too much; but he thought he could adopt the language of John Woolman: "O, my Father; my Father! how comfortable art thou to my soul at this trying season!" adding, "I feel such peace—such sweet peace."

He frequently spoke of his decease with great composure, and expressed his desires respecting some arrangements which he wished to be made, if that event should take place. On one occasion, when he felt extremely weak, he said, "I hope I shall have patience: it is rather trying to nature not to see the event; but there"—(as if checking himself for this expression)—"Providence is abundantly kind." When taking his medicine he would frequently smile and say, "Even my medicine is sweet to me."

On the 6th of sixth month he received a farewell visit from two Friends whom he highly esteemed; and in reply to some observations which had been made, he said to them, "I have not been what I ought; but through mercy I feel that precious union and communion with infinite love—or rather grafted into the spirit of love—that I do not doubt." He appeared to be remarkably imbued with love, and to have selfish feelings subdued; and experienced, as he expressed himself, "*I* annihilated, and *love* implanted."

During the 7th he sweetly referred to the character of our Lord, who was tempted as we are, yet without sin! and added, "Oh! that my temptations may be without sin!" On the following day he remarked, "O, what a blessed thing it is to be a Quaker! and how few know it! O the goodness and mercy of God have been very great towards me." After recovering from much exhaustion and faintness, he was heard to be engaged in supplication: "Oh gracious Lord, grant me patience.

Preserve me from temptation. Oh! gracious Lord, let me not sin against thee in my weakness."

Seeing his mother and sisters around him, he looked at them separately, and, smiling very affectionately, said, "All looks pleasant: I would long, if I dared;" and afterwards added, "May the blessings of heaven, which have been so abundantly showered down upon me from the beginning, descend upon you!" On recovering from another fainting fit he said, "O what a blessed thing it was! in one moment more I thought I should have been in eternity!—one little struggle."

After the visit of his physician on this day, he inquired what his opinion of him was; and on being told that he was considered to be worse, he said to his mother and sisters, "Pray for me, dears, that in my weakness I may not be assailed by temptation. I have a most pleasant prospect; but I hope I shall be able to bear what he may be pleased to lay on me first. What some poor creatures suffer without the consolations of religion! What an unspeakable favour to be brought under its influence, and to know it truly! O, of unutterable value!"

As he was sitting up in bed his sister remarked, that it was pleasant to see him smile. "Yes," said he, "I do smile; though I do not feel quite so clear as I wish: the things of the world will pass before me; yet as I do not wilfully sin, and my great weakness is not a fault, I hope I have no cause but to smile." During the night previous to his close, he was greatly exhausted from continued fainting fits; and on recovering from one of them, his countenance beaming with joyful anticipation, he said, "O how beautiful! Just at the gates! and saw the beautiful company! O how unspeakably beautiful! I was just at the gates; but could not get in; could not break the silver cord, though only a thread. What a disappointment! O how unspeakably beautiful! And now for patience to wait a little longer!" A short time before his close, on the 9th of sixth month, 1833, he fixed his eyes on his mother, and made an effort to say, "Farewell:" then on each of his sisters; and soon afterwards quietly and peacefully expired, in the 28th year of his age.

Rachel Fowler, daughter of John and Hannah Barnard, was borne at Upperthorpe, near Sheffield, the 9th of the eleventh month, 1767. She appears, even in childhood, to have been favoured with religious impressions, and in some remarks written in early life, alludes to the secret manifestations of a Saviour's love, which she was thus early permitted to feel: her mind was at times so powerfully touched by the visitations of divine grace, that she was often, during the silent part of meetings, much tendered in spirit; and so lasting were the impressions then received that they were never wholly effaced.

The following extracts from her memoranda, will pourtray the state of her mind as she advanced in life.

"About the 18th year of my age I became more thoughtful, and felt increasingly anxious to be directed into the way that was acceptable in the divine sight; for in all speculative reasoning I felt a vacuum, and always believed that the utmost attainment of human reason is to know, that finite minds cannot comprehend infinity: and that the more we know, the more we shall be penetrated with a knowledge of our own feebleness. For some time my mind remained tossed and not comforted. About the 19th year of my age, whilst in London at the time of the yearly meeting, I was present at a religious opportunity in the family where I was staying, when a dear friend very affectionately addressed me in gospel love, inviting me to forsake lying vanities, and wait for, and obey the intimations of truth inwardly revealed. For a time my spirit was melted within me, and I firmly resolved, that if the Lord would but support me, let others do as they might, I would seek more singly to serve him; and that secret covenant was, I trust, never wholly broken; though for want of more faithfulness and simplicity, I am still but a dwarf in the best knowledge. I wished to conceal my religious feelings, and too much in conduct resembled Nicodemus; but my mistakes on this hand have arisen more from a fear of being a dishonour to the blessed cause of truth, than from being ashamed to acknowledge Christ before men." Having been favoured in some degree to appreciate the benefits of retirement, she became regularly in the practice of waiting in the morning to seek for preservation through the day, and retiring again in the evening to feel after "the rock of her strength." The promise that "they that wait upon the Lord shall renew their strength," was often verified in our beloved friend's experience. In speaking of one of these evening retirements, she says, "My mind was remarkably humbled, and the favour extended brought into subjection every obtruding thought, so that for a short time a ray of ineffable sweetness covered my mind, under which I could reverently acknowledge, surely this must be permitted as a foretaste of the feelings of purified spirits hereafter; and on account of this unmerited favour, I was then capable, and have at times since desired, feelingly to adopt the language of 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'" She had frequently to pass through mental conflict, but felt restrained from telling her experience to any, choosing (to use her own words) "rather to sit at the feet of Jesus." "In this state," she continues, "I remained for some years, endeavouring secretly to learn the divine law; yet often having to mourn over my own unwatchfulness."

On the 19th of the eighth month, 1790, she was united in marriage to our late friend Robert Fowler, who was a man remarkably devoted to the service of God, and they resided in the compass of Melksham Meeting the remainder of their days. In the 26th year of her age, at a meeting at Birmingham, she first appeared as a minister; and in allusion to her subsequent feelings, says, "A degree of holy calm spread over my mind, and during the course of the day I was favoured with sweet peace." In the exercise of her gift, she was concerned reverently to wait for the renewed puttings forth and guidance of the Holy Spirit; and having been taught in the school of Christ, she became an able minister of the gospel: she was a diligent reader of the Holy Scriptures, and was strengthened in a clear and instructive manner to enlarge upon them to the edification and comfort of others. She possessed a very lively disposition and high spirit; but seeking humbly to abide under the sanctifying power of divine grace, these natural dispositions became so regulated, that she was enabled by her example to commend to the hearts of others the precious truths which she was commissioned to declare, and to adorn the doctrine of God her Saviour. Although not engaged to travel much in the work of the ministry, she at different times left her home, visiting in the love of the gospel, the meetings of Friends in several parts of England; and in 1823 she visited some meetings in Ireland.

In the year 1825 this dear friend became a widow. Few could have more to lose in being deprived of the dearest companion in life, yet she was strengthened to bear this sore bereavement with much examplary Christian submission, and to evidence her continued dedication to the service of her Lord. In 1828 she visited the meetings of Friends in Scotland, and some of those in the northern counties of England, much to the comfort and edification of those amongst whom she was thus constrained to labour in the love of the gospel.

In the year 1830, our dear friend met with an accident, which was the apparent cause of long and acute suffering, and ultimately of her death; the remedies used never yielding more than temporary relief. At this period her mind was deeply impressed with the precarious tenure on which hang all temporal things, and she sought to be, in all respects, ready for the summons to appear before the Judge of quick and dead. On one occasion, making some arrangements respecting her outward concerns, she thus writes in reference to her children: "I wish, most affectionately, to say farewell to each of my tenderly beloved children, and may the Lord bless you! Perhaps I may be allowed to add, that though never very anxious about earthly treasure, yet my heart has, for you, most earnestly and above all things desired, that you might be preserved in the divine fear; and, at times, I trust I have been enabled to supplicate for you the directing, preserving, and protecting influence of the grace of our Lord and Saviour, Jesus Christ.

"In this awful hour, a confident belief is in mercy granted, that if watchful, my beloved children will be increasingly strengthened to follow the law of redeeming love, and in their several degrees, to tread in the footsteps of their eminently pious father, respecting whom it may truly be said, that he endeavoured sincerely to be found amongst the humble followers of a self-denying and crucified Lord."

In the summer of 1832 her health was so far restored, that she laid before the monthly meeting of which she was a member, a concern which had for many years occupied her mind, to pay a visit to the meetings of Friends in Norfolk, and the families of Friends in Norwich. Near sympathy was felt and expressed, and she was set at liberty for that service with the full unity of her friends. In her subsequent illness she reverted to the accomplishment of this visit with feelings of thankfulness, it having been productive of great peace and satisfaction to her mind; but the exercise, both mental and bodily, which she underwent, tended considerably to increase the unfavourable symptoms of the disorder; this effect was also greatly aggravated by a most afflictive event which occurred about this time, in the death of her youngest son Robert, after a short illness, at Avignon, in the South of France. The state of her mind under this heavy trial, as well as the rapid progress of her complaint, will be best shown by an extract from her memoranda:—

"Alas! this year commences under the pressure of deep sorrow; may deepest resignation to the divine will in all things, be mercifully granted to a poor unworthy suppliant.—Oh! blessed Redeemer, look down, yet support my drooping mind." Notwithstanding these afflictions, our dear friend continued very exemplary in attending meetings, in which her communications were much to the comfort and edification of her friends.

In the second month, 1833, she went, for some time, into the neighbourhood of London, with a view of obtaining further medical assistance, and if possible, some relief from pain; but the symptoms then became decidedly unfavourable; and in the sixth month she returned home, fully aware of the fatal nature of the disorder. With entire reliance on the mercy of God in Christ Jesus, she was enabled to behold, without dismay, the certain approach of death; and to her we trust might be applied the words of the apostle, "Though our outward man perish, yet the inward man is renewed day by day." The patience with which she was enabled to endure extreme bodily suffering was very striking, and at times, when in some degree relieved from pain, she would smile on those around her; and on one of these occasions said, "What a mercy to be free from agony, but what a favour to be permitted to have such a hold on mercy: I feel without a cloud, and would have none of you to be discouraged: I have prayed for our little meeting, that it may be kept alive in famine, and I do believe it will, if you are all faithful to your gifts. I would not have you look at outward discouragements; this I think has been a loss to me."

On the seventh of the sixth month, being about three months previous to her decease, she described the state of her mind in the following words: "Not a moment's ease! it has a very weaning effect; I could not have thought that all the world contains, could have been so nothing to me—nothing but leaving my children. It is an event you must before long look for; and the sooner my release comes, the better for me, through infinite mercy. I trust mercy will cover the judgment seat, even to a hair's breadth. I have nothing to rest upon but the one great sacrifice; not a shadow besides the mercy of God in our holy Head. He visited me in early life; and, when the fault was not my own, has condescended to lead and guide me. I can say, that mercy and truth have followed me all the days of my life; and I trust will to the end."

Sixth month, 11th. She said "Tell ——— that my life continues to be a suffering one; but I humbly trust best help is near; and that mercy will continue to be extended in the hour of extremity. My humble trust and confidence are in God my Saviour." That her spirit continued to be anchored on Christ was evidenced by the following sweet expressions uttered on the 13th of seventh month. "We can do nothing for ourselves; we must labour for the mercy of God in Christ Jesus; and that, I may say, I have, I believe, unlimitedly obtained. I never had so much confidence: not that I ever doubted; but it is not always given us to see with equal clearness."....... "The end of life is to die; and if we can only look forward to it with a well grounded hope of having our iniquities forgiven and our sins covered, and of being accepted, not for what we are, but of the infinite mercy of our Heavenly Father, it is all that is to be desired."

She frequently expressed the concern she felt for young Friends, saying, "My advice is, that they should make themselves well acquainted with the important truths contained in the Holy Scriptures, and humbly wait for the instructions of Him who hath the key of David, that He would be their expositor and interpreter. I think it my dying duty to tell my dear young friends, that in this hour of conflict my faith has been confirmed, that 'we have not followed cunningly devised fables,' in supporting the ancient testimonies of truth as held by our Religious Society." During the last four days of her life, extreme weakness prevented her from fixing her mind on any subject, but at intervals a sentence escaped her lips, showing that her hope and confidence were unshaken. At one time she repeated, "O death, where is thy sting? O grave, where is thy victory?" and again she exclaimed, "When shall I awake?" She continued without much variation, until the morning of the 30th of eighth month, 1833, when she peacefully departed, aged about 66 years. Thus terminated the earthly course of this beloved friend; and whilst we are sensible of the loss which the church has sustained, we have the consoling belief, that through redeeming love and mercy, the change to her was unspeakably glorious.

Mary Alexander was born at Tottenham, the 13th of ninth month, 1758, of parents professing with Friends. In early life, and particularly whilst at school, she was sometimes favoured with the tendering visitations of divine love; but the impressions thus made on her mind were not permanent; for as she advanced in years, she evinced much volatility of disposition, with a strong natural will, little disposed to submit to the restraining influence of heavenly love, and to be led in the narrow path of self-denial.

In the year 1781 she went to reside in the compass of Coggeshall monthly meeting, previous to which, by submission to the power of divine grace, a great change had been wrought in her, which was evinced by her solid and exemplary deportment. About the 32nd year of her age, she believed herself called to bear public testimony to the Lord's goodness; and as she endeavoured faithfully to occupy with the gift bestowed upon her, carefully waiting upon him who had called her to the work, for the renewed evidence of the divine anointing, she experienced a growth therein, and became an able minister, qualified rightly to divide the word, to the edification of many who shared her gospel labours.

In the year 1798, in company with fellow-labourers in the same good work, she visited Friends in the counties of Surrey, Sussex, and Kent. She was afterwards repeatedly engaged in a similar way with her beloved friend Mary Proud, with whom she then resided, and to whom she felt closely united in the bonds of gospel fellowship.

In the summer of 1826, she visited Friends in their families in the compass of Tottenham monthly meeting, and within the last few years, at different times, those in the several monthly meetings constituting her own quarterly meeting, and in the spring of 1830, the meetings of Friends in the counties of Cambridge and Huntingdon. In the following autumn she was united with her endeared friend Rebecca Byrd, in holding meetings with those not professing with us, in some places within the compass of Dorset and Hants quarterly meeting. These were her last religious engagements at a distance from home, and some of them were performed under the pressure of considerable bodily infirmity, but they were productive of relief and comfort to her own mind, and she often recurred to them, as retaining a grateful remembrance of the sustaining help, mercifully afforded in the evening of her day, enabling her to pay these debts of love to her friends.

She highly valued the discipline established in our religious society, believing it to have proved as a hedge around us, and was zealously engaged to promote the maintenance of good order, by the steady and impartial exercise of it in the spirit of love.

To the poor, she was a truly kind and sympathizing friend, feeling tenderly for them in their various wants and privations, and, when able, frequently visiting them in their own dwellings, and according to her ability, ministering to their relief. Nor was her liberality confined to persons in actual distress, but was extended in a private way to some whose pecuniary resources were slender; thus endeavouring to approve herself a faithful steward of the temporal, as well as spiritual gifts, with which she was intrusted.

A few years previous to her decease, she had a very serious illness, from which it did not appear likely she would recover. At this period she uttered many sweet expressions, evincing her humble yet steady reliance on divine love and mercy, through "the Lamb of God which taketh away the sin of the world." On one occasion she expressed herself nearly as follows: "I have no righteousness to clothe myself with—no, I have not done much for the truth—I hope I have been preserved from doing much against it;" and added, "To have just a place is all I ask—I have a little trust. I have not seen how this illness may terminate. I desire to have no will of my own, but that the divine will may be done in me, by me, and through me." At another time, "I am very unworthy, but I think I can say, 'Though an host should encamp against me, mine heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.'" At another time, "What a favour to have the mind sweetly centred—what a favour!"

She was a very diligent attender of our meetings for worship and discipline, often going to them with great difficulty, and was not unfrequently on these occasions, strengthened to evince in public ministry, her unabated desire for the promotion of the cause of righteousness.

Within the last few months of her life her memory was evidently failing: of this she appeared to be fully sensible, and sometimes expressed with tears, her earnest desire that amidst the weakening of her mental powers, and the increasing infirmities of an afflicted tabernacle, she might be preserved from saying or doing any thing that might bring reproach on that precious cause, which she loved and had publicly espoused.

She was present at an interment only two weeks before her decease, and uttered a few emphatic sentences at the grave side: and that night in a sweet, humble state of mind, she made use of some expressions which indicated an expectation that with *her* also, the day was about to close. On the fifth day previous to her death, she was much favoured in testimony in the usual week-day meeting. She was able to join her friends at the morning meeting on the following first day, and appeared to be nearly as well as usual. In the evening she was engaged in writing to an absent friend; after which she walked into an adjoining room, where she was suddenly seized with alarming symptoms of disease. An apprehension had previously rested on her mind that she might be released from the conflicts of time with little or no previous warning—and so it proved. Endeavours were promptly used to relieve her, but she signified her belief that they would be unavailing. For a short time she appeared to be engaged in supplication; and after thrice ejaculating, with uplifted hands, the precious words, "My heavenly father," she immediately expired. This solemn event occurred on the 17th of eleventh month, 1833, at the age of 75.

Whilst sensible of the great loss which the church has sustained, in the removal of this beloved and dignified servant of Jesus Christ, there is, on her behalf, cause for rejoicing, in the consoling persuasion that, to her, may be applied that blessed promise of the glorified Redeemer, "To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am set down with my father in his throne."

ESTHER ATKINS was the daughter of John and Anna Millard, Tewksbury. Her natural disposition was active and affectionate. Her mother died when she was about twelve years of age; and she was deprived of her father about four years afterwards, and left under the care of guardians, with one of whom she resided, until her marriage with Samuel Atkins, of Chipping Norton, in the second month, 1799. This union appears to have been attended with much comfort, and sweet enjoyment. But after the lapse of twelve years, the thorns and briars of adversity beset their path; yet there is cause to believe, that the trying dispensation tended to her sanctification. She fled for refuge to the Rock of Ages, and he sustained her: she was instructed in the school of adversity, and refined in the furnace of affliction.

The following were found among her memoranda:—

"Eleventh month, 1814. I have long thought it the greatest of all blessings, that we are permitted, in the secret of our hearts, to hold communion with God;—suffered to pour forth the fervent petition for aid, unto Him who is ever present, and knoweth all things. May I never cease, for many hours together, to maintain the struggle, the contest which ensures the divine blessing: for though it has often seemed as if faith and hope were nearly gone, there has yet been aid mercifully extended in the time of need. Last evening, after unutterable exercise and conflict, the ancient arm of power was known to be underneath. Yes, it was again showed me, that we cannot rejoice but through suffering, nor abound without previous abasement. The sweet evidence was granted, that if the awful summons should soon go forth, 'Steward, give up thy stewardship;' the account was in good measure prepared. Many gracious promises were revived, and applied with healing virtue, by the Great Physician himself. Trust then, in him for ever, O, my soul! for in the Lord Jehovah there is everlasting strength."

After having, through faith and patience, weathered the storm, occasioned by the pecuniary embarrassments in which her dear husband's affairs were suddenly and unexpectedly involved, their prospects a little brightened, in these respects; but fresh trials, of a different kind, now awaited her. In the third month, 1815, she thus writes:—

"Unto God will I commit my cause. Oppressed with grief and anxiety, on account of my beloved husband's increased weakness," (arising from a spinal complaint,) "my spirit had, this evening, a discouraging prospect in view. But in retirement, and secret approach to that Being, who is still mercifully regarding the workmanship of his hands, renewed faith and love were witnessed; and this language came fresh in my mind: 'Unto God will I commit my cause.' He has hitherto helped me. He has supported under many unutterable baptisms and trials: and I can, not only recall past mercies with gratitude, but am enabled to depend on the same divine arm for future support. Therefore would I venture to commit to paper, present feelings; hoping, when the mighty billows again threaten to overwhelm my little bark, I may seek unto the same good pilot. Yea, whether a stormy or smooth passage through life be mine—if happily I steer by his counsel—the blissful haven of rest and peace shall, in due season, be attained." During this period of mental conflict, the preparing hand of her God was upon her; and, in due time, under the constraining influence of gospel love, she was led to tell unto others, in the public assemblies of his people, what God had done for her soul. Being often favoured with the contriting influences of the Holy Spirit, she was enabled, at times, fervently to testify of the goodness and mercy of her Heavenly Father.

She was acknowledged as a minister in 1817, in which capacity, her communications were lively and edifying; and she was repeatedly engaged to pay religious visits to her Friends in their families, both within the compass of her own, and several neighbouring meetings.

In 1821, she was deprived, by death, of her affectionate husband; who had been sustained through a long and lingering illness, in much sweet serenity of mind. The following memorandum evinces the frame of her spirit on this occasion:—

"My retirement this afternoon has been sweet indeed. My Saviour condescended to be very present with me, and verified many of his own gracious promises. I was enabled thankfully to rejoice, that my beloved husband had safely entered that city, where the inhabitants are no longer sick. I felt myself secure under the guidance and protection of that arm which led him in safety, through the wilderness of time; and I reverently consigned my dear children, my all, to divine disposal. O, the marvellous condescension of Israel's shepherd. He is indeed known to bind up the broken-hearted. He is the comforter of his dependent children, and a present help in every needful time."

Respecting the period immediately subsequent to these events, an endeared relative remarks: "Joy and peace once more smiled upon her little family circle. The invariable kindness, and uniform sweetness of her disposition, blended with a forgetfulness of self and a tender sympathy for the sorrows of others, endeared her to a large circle of Friends; whilst her humility—her thankful, simple faith in the Redeemer—her obedience to the will of her Heavenly Master—her meekness and quietness of spirit, enabled her to set before them a bright example of Christian grace and excellence. She was distinguished, also, by her unwearied efforts to relieve the wants, and soften the afflictions, of the poor around her. Various benevolent societies of the town in which she resided, chiefly owe their origin to her energy and zeal; and will cause her name to be long remembered with gratitude and heartfelt regret." Yet she was deeply sensible of the frailty, and many weaknesses to which our nature is liable. On one occasion, she thus expresses her sense of the absolute necessity of experiencing the washing of regeneration, and the renewing of the Holy Spirit.

"The innumerable company that John saw, in beatific vision, standing on Mount Zion, clothed in white robes, having palms in their hands, were such as came out of great tribulation. Thus were they qualified to unite in the triumphant song: 'Salvation to our God, who sitteth upon the throne, and unto the Lamb.' All who faithfully persevere in an inward exercise and travail of soul, shall at length be made perfect, though it must be through suffering. This is the appointed path to eternal rest and felicity. Our blessed Lord trod it before us; leaving his example that we should follow his steps. To abound, we must first be abased; in order to rejoice, we must mourn over our frailties, and manifold infirmities. But, O, my soul! do not thou sorrow as though wholly destitute: help is laid upon one mighty to save and to deliver to the very uttermost. Still confide in his promises—depend upon him—turn not to the right hand nor to the left: and he will, in unbounded love and mercy, still carry forward his own work. Yea, he will, if thou art obedient, give the oil of joy for mourning; the garment of praise for the spirit of heaviness;—and, in the end, will introduce thee to those who 'hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.'"

Notwithstanding the frequent and deep exercises of spirit which she had to pass through, holy joy may perhaps be said to be the most characteristic feature of her private memoranda. In the eighth month, 1830, she thus writes: "O, the transcendent joy, that awaits the humble-minded Christian in a future state of being! 'Eye hath not seen; neither hath ear heard.' Yet God hath given us a foretaste thereof by his Spirit: and it abundantly exceeds all temporal delights, so that his children are, as it were, already partakers of that glory which shall be revealed. They are come unto Mount Zion, to the city of the living God; to an innumerable company of angels, &c. Yet, alas! how soon is the beatific vision closed; and earthly objects, visible scenes, press upon the soul, and arrest its heaven-ward flight. O, Thou Almighty and ever present helper of thy people! still shelter us, thy little ones, under the mantle of thy love. Repel, on our behalf, the fiery darts of the wicked one; and give us that faith which is invincible. Righteous Lord! be thou our sure refuge; a place of defence to save us. Keep us, while sojourning in the wilderness of time from every snare. Be with us when passing through Jordan's flood; and in Canaan's land, permit our harps to praise thee, with endless and triumphant joy!"

In the autumn of 1830, she met with a dangerous accident, being thrown out of a carriage, when on her way to attend the quarterly meeting at Reading; and for some time her life was apprehended to be in great danger; but she was, for a short season, restored to her family. During this illness, many sweet and instructive expressions dropped from her. It is probable, that this illness, with the various deep and painful trials to which she had been subject, laid the foundation of that disease, which, about three years after the accident, brought her to the grave.

In the spring and summer of 1832, the subject of this memoir had to endure additional trials, in the removal to distant parts of the country, of two of her children; and the severe and protracted illness of a third. But in this season also, the sufficiency of her anchor was fully proved: Christ was her refuge. To him she fled, in frequent religious retirement; knowing, by large experience, the benefit and consolation arising to the Christian traveller, from the practice of deep awful prostration of soul before God in silence.

The following memorandum, penned a few weeks prior to her death, evinces a heavenly frame of mind:—

"I wish it were possible to make some little record of that precious, heavenly meeting I sat this morning: the divine presence, and mercy, and goodness, so encompassed my soul, that it seemed ready to wing its way from earth; or as a little bark, with a skilful pilot on board, about to launch into the ocean with a safe harbour in view. 'How excellent is thy loving-kindness, O Lord! therefore the children of men put their trust under the shadow of thy wings.' Language can but feebly express the sensations of my spirit: it was abilitated to join in the triumphant song: 'Worthy is the Lamb that was slain, to receive riches, and power, and glory, and honour, and blessing.' It could willingly unite in adoring him whom angels and archangels worship: 'Great and marvellous are thy works, Lord God Almighty! Just and true are all thy ways, thou King of saints!" Tears of contrition and grateful joy, fell abundantly; and at length, I returned to that state of poverty and emptiness, which is so much my allotment; but which, I humbly trust, is a safe state."

Her last illness, of little more than a week's continuance, was attended with much bodily suffering; and she often spoke with difficulty; but was enabled to express, in short sentences, the peace, the love, the heavenly joy, she was graciously permitted to feel, as the solemn crisis approached. At one time she said, "The Saviour died for all. The Saviour will never cast out those who come to him; he is so kind and merciful." Of one of her absent daughters, she said, "Tell her I am comforted; the Comforter is come. When we are passing from this world of sorrow, and the Comforter is near, O, how inconceivably glorious! Now we see through a glass darkly; but then we shall see face to face. He has known my soul in adversity, and succoured it in temptation. He will succour those that trust in him; he will succour me for ever."

On allusion being made to her gospel labours, she said, "I have been an unworthy servant; my labours have been very small;" soon after adding, "not by works of righteousness which we have done, but according to his mercy he saveth us; by the washing of regeneration, and the renewing of the Holy Ghost." Once she said, "Oh! we are poor weak creatures. What joyous rest it will be! Peace, peace, peace, peace; that is the summit of joy, His holy will be done, I desire to say." At another time: "Not quite ready for the white robe yet. What a change! What a glorious change! from a body of sin and death, to a body of life and glory: when I am gone rejoice for me."

"Praise the Lord," was an expression she frequently used; endeavouring to press upon the minds of all, especially her own children, to trust in him; saying, , That is my injunction to all my dear children;" afterwards petitioning; "O! Merciful Father, preserve all my dearest children."

The day before she died, she said, "Heaven is for me: God is for me. Secure in his protection, I am so happy—so full of joy; there shall be no more trouble; but praise for ever." On the arrival of a beloved daughter from a distance, she was just able to recognise her; saying to her, "Yes, my dear, I am so happy—so full of joy."—"I get weaker." The power of articulation soon nearly ceased; but she made reference to that text; "Lord, now lettest thou thy servant depart in peace." Thus with a hope full of immortality, she quitted this life on the 6th of twelfth month, 1833; aged 57 years.

Rachael Pease was the daughter of John and Dorothy Whitwell, of Kendall, where she was born, in the year 1771. Her mother died during her infancy, and her father when she was about eleven years of age. Being thus early deprived of parental care, she was received under that of her maternal aunts, who were piously concerned to lead her in the paths of virtue; and it appears by a diary commenced soon after she had completed her twentieth year, that she was earnestly concerned to seek an acquaintance with her God, and to live in his holy fear.

When about twenty-four years of age, she made the following memorandum:—"Time is swift of wing, and to us how precious, yet we often spend it as though it would never be over.

My thoughts are necessarily much engaged with my temporal concerns, yet I hope that attention to them has not prevented my growth in essentials, though I am like one of the hindermost of the flock, if worthy to be numbered amongst the sheep. Oh, that the letting and hindering things may be removed, that so the work of sanctification may be carried on in me. This evening I have cause to acknowledge that the Father of Mercies dealeth bountifully with me, confirming my belief that he remaineth to be a God near at hand. I desire to be enabled, under every dispensation of providence, mentally to adopt this language, 'thy will be done,' oh Lord!"

She was married, in the year 1796, to Edward Pease, of Darlington. In fulfilling the duties of a wife and mother, she was very exemplary, being a true helpmeet to her beloved husband, conscientiously endeavouring to train up her offspring in the nurture and admonition of the Lord.

Her disposition was kind and benevolent, she tenderly sympathized with the sick and afflicted, to many of whom she was instrumental in administering instruction and consolation, cheerfully affording to the necessitous, those personal comforts which their situation required.

In tenth month, 1800, she wrote in her diary as follows:—"An exercise attends my mind that I may witness my secret faults revealed, and my sins brought to judgment, on this side the grave. O, Thou, who art the source of all peace, and the fountain of all excellency, be pleased, I beseech thee, to condescend to visit my poor mind, long tried within and without! there is nothing, amidst all the comforts with which I am abundantly blessed, that can afford my soul substantial food.

May I experience this glorious change, sin put an end to, and transgression finished; and, in the room thereof, everlasting righteousness brought in."

"Third month, 1802. Under an impression of the mercy and kindness of our Heavenly Father, in various respects manifested, this query hath been repeatedly presented to my mind—what owest thou unto thy Lord? and these feelings awaken an earnest solicitude to be more and more instructed in the divine law, and not to hear only, but to obey; and should the necessary refining operations, with the requirings of truth, be hard to endure, may the glorious prize be remembered, even the joys of immortality and eternal life; for, with inexpressible awfulness, have I viewed the situation of a soul, near to leave this state of existence, and launch into one of eternal duration, without evidence of peace with the Lord."

She received a gift in the ministry; and being concerned, in watchfulness and prayer, to abide under the baptizing power of the Spirit of Truth, she was enabled to exercise it to the comfort and edification of the Church. She was preserved in great humility; her manners were gentle and unassuming, and much of the loveliness of the true christian character marked her demeanour. The following extracts from her diary, instructively manifest the deep concern of her spirit, to abide within the safe and sacred enclosure of the shepherd of Israel.

"Tenth month, 1812. When assembled with my friends yesterday morning, I was favoured with that precious influence which quickeneth the soul; and, in this feeling, was enabled to offer fervent supplication for myself and for individuals present, especially for one, whose continuance in mutability appears peculiarly uncertain. I felt the necessity of our hearts being humbled and contrite, that we might be brought into a willingness to submit to the operation of that power, which is described as a fire and as a hammer, that everything might be reduced and destroyed, which prevents the soul from attaining to a state of purity, and fitness to join the spirits of those whose garments have been washed and made white, having come through many tribulations, and experienced redemption through Christ the Saviour."

"Tenth month, 1814. My morning meeting yesterday was owned with the humbling contriting presence of him, who can break the rock in pieces, and cause the hills to melt away. All obstructions were for a time removed, and my soul was enabled with sweetness to breathe for renewed supplies of holy help: my tears flowed abundantly, but they were tears of tenderness; and I felt the fresh assurance of the superintending goodness of the Shepherd of Israel; but ah! I was again reduced to nothingness and poverty in the afternoon; such is the wisdom of him, who seeth what we stand in need of, to keep us in a state of humble dependence—for we are nothing."

"Twelfth month, 2nd. To make progress in the high and heavenly way, is precious.—

"By reading the writings of our early friends, we see how deeply they were instructed in the things of the kingdom—my spirit hath many times been animated thereby, and my mind bowed in the feeling, and in strong desires to become a living member of the militant church; dwelling deep in mental exercise, labouring to live near to the divine gift, in meeetings, and out of meetings."

During the same month in which the last memorandum was written, she penned in her diary the following prayer, which strikingly evinces the fervent and heavenly exercise of her spirit:—"Unto thee, oh my God! is my heart turned—unto thee who art adorable in mercy—mighty in power—wonderful in working—beseeching thee to cleanse me thoroughly—to purify my heart—to redeem from all those things which do not stand with acceptance in thy divine sight. And may it please thee to make darkness light before me—to lengthen my cords and strengthen my stakes—that I may be more bound unto thee, and to thy truth, in the covenant of life and of love. And, I pray thee, (though I feelingly acknowledge my unworthiness,) remember my long poverty, and my want of the descendings of thy heavenly dew. And oh, mayst thou be pleased to condescend to take up thy abode with me, that I may be favoured to dwell in thee, and walk in thee; all my thoughts, words, and actions, brought into conformity to thy pure will. Thus gracious, all-powerful Father! mayst thou help me, thy poor, weak, dependent creature; and enable me to serve thee in uprightness, the remainder of my stay here; living to thy glory, and fitted to glorify thy great and excellent name, in the world to come—even for ever and ever."

Third month, 1815. She writes: "What shall I speak of, but weakness and infirmities, and that inability which seals this truth, *of ourselves we can do nothing!* I have looked for light, but, behold darkness!—the enemy of all righteousness has seemed very busy to draw away the attention of my mind, and to fetter it with worldly considerations. Yet, with the very little sensible ability afforded, I have laboured to keep up the watch *in* meetings, and, in some degree, *out* of them; but weakness often prevails."

Two months later, in looking towards attending the ensuing yearly meeting, she thus describes feelings, with which, doubtless, many parents can sympathize, who believe is their duty to make a similar sacrifice. "My heart is sad at seasons; the thought of taking a journey thus long, and leaving my dear family, is often depressing; and the cares attendant, joined to the sorrowful weakness of my mind, have too much engrossed me; that I have feared lest I should offend a gracious God, and forfeit my own peace. May he, who was touched with the feeling of our infirmities, mercifully forgive! A ray of hope has broken through the cloud this morning, to the reviving of my drooping soul—my prayers are put forth, that the providential care of Israel's shepherd may extend to the dear flock we leave behind, and preserve us who go in an humble watchful state of mind; and that our return may be with an increase of Christian strength. I do long, at this time, for ability to keep mine inward eye more singly turned to the great leader of his people—that those gatherings, which, in times past, have been attended with a holy solemnity may be blessed to me and many more."

As our dear friend advanced in the journey of life, she was fervently concerned to make a steady progress in the way cast up for the ransomed and redeemed of the Lord to walk in, as the following retrospect of her spiritual experience instructively evinces: dated third month 3, 1824. "In looking a little over my past life this day, I have remembered my early desires after piety, and my frequent solicitude not to offend my God.

In my youth, I made some sacrifices for peace of mind; but my life has been a life of weakness; sometimes, anxiously pressing after the source of eternal excellency, then again sinking into lukewarmness, or too much occupied with the passing engagements of the day.

Yet, I may commemorate the mercy and goodness of my dear Lord; he has not cast me off; so that, in many past years, I have earnestly desired to be more acquainted with him, and to submit to his power revealed in my soul. I often sought him whom my soul loved; I wandered in a gloomy path, and my faith hath been ready to fail; yet, through sustaining goodness, I have not wholly cast away my confidence in the promises of my God. Although I have believed it right to espouse the cause of truth and righteousness, yet I many times view myself, as one of the weakest and poorest of the flock of Christ. Great is my solicitude to be worthy to be numbered amongst his children, and, in marvellous condescension, I have at seasons had to partake of divine consolation, and been permitted to pour forth my prayers with unutterable sweetness, and to magnify the Lord's unspeakable goodness. How then shall I be sufficiently thankful that, at this day I can say, 'whom have I in heaven but thee, and there is none in all the earth I desire in comparison of thee.' My soul longs to be made what the Lord would have me to be, even though the baptisms may be many; that I may be washed thoroughly from my sin, and accepted in the beloved—and oh, for a near union with the source of purity and love!" In the first month, 1832, during the time when that awful disease—the cholera—prevailed at Newcastle-on-Tyne, in the vicinity of which it first made its appearance in this country, the usual quarterly meeting of Friends was held; previous to leaving home in order to attend it, Rachael Pease wrote as follows: "To go there at present looks serious, I have felt it so; but so far as I yet perceive, I shall be most peaceful to be of the number of those who are concerned to prove their love to the good cause, and to preserve the right order established in our society; and the secret breathing of my spirit is—may it be a season owned by the Great Head of the church, and one of lasting instruction!" On returning home from this quarterly meeting she makes the following memorandum:—"Many of us, to our consolation, felt it to be a solemn assembly; believing that the minds of a large number were affected and humbled, in desire to witness their spiritual garments washed and made white, that they might be prepared to receive the solemn message, whenever sent to their houses—but others, I fear, continue resting in those things which cannot support in the day of awful inquisition. O, thou blessed and holy one! thou only knowest the deep humiliations of my soul; sanctify them, I beseech thee, that my spirit may have nearer access to thee my Heavenly Father; and, if it stand good in thy sight, open to me the rich treasures of wisdom and spiritual understanding, that I may grow, in Christian experience, and in the knowledge of thee, O Almighty God, the source of purity and love; that through thy mercy, in my dear Saviour, I may be thine in time and in eternity. Amen, and Amen."

"Second month, 1833. Often do I reflect how days, months, and years pass over; bringing nearer and nearer to the solemn period, when all things here below can yield no support to the soul, near to take its flight to the world above, and, whilst oppressed with weakness, I long with earnestness, to be prepared to join the spirits of the just."

"Ninth month, 13th, 1833. Very much of late, have I been brought to feel, with thankfulness and fervent gratitude, the multiplied blessings of our heavenly Father. —All that my heart can feel seems to fall short of that incense which should arise for *mercies ever new.* Oh, my heavenly Father! that thou wouldst accept the tribute of thanksgiving and praise. I cannot sufficiently adore and magnify thy glorious name, but oh! be thou pleased, thou great and glorious source of purity and love, to enable to offer unto thee a devoted heart, and to show forth thy praise: for thou art worthy of all thanksgiving, and to thee, with thy dear Son, *our blessed intercessor*, may there be, now and for evermore, ascribed glory and honour, adoration, and power, with eternal praises." When the last pious effusion was committed to paper she had the prospect of a long and distant separation from a beloved son and daughter, a circumstance which she deeply felt: but as they were about to leave their home in the service of their Lord, she was enabled freely to give them up. In tenth month she accompanied them to the place of embarkation; and, after parting with them, exclaimed, "I do most cheerfully resign them!" During the journey, in company with her husband, she paid many social visits, which, from the sweet and peaceful tranquillity which pervaded the mind of our dear friend at this period, appear to have been mutually enjoyed in a more than usual degree—early on the morning of the 18th of tenth month, (the time proposed for her leaving Manchester to return home,) she had a severe fall, which was soon succeeded by very alarming apoplectic symptoms; and, although skilful medical aid was promptly obtained, she speedily became unconscious of all around her; and, about six o'clock in the evening, she peacefully expired; leaving the consoling assurance, on the minds of her afflicted partner and friends, that she had fallen asleep in Jesus, and that her immortal spirit, washed and made white in the blood of the Lamb, had entered that glorious kingdom of infinite purity and peace, for which it had long so fervently panted.

Amongst those servants of Christ who have recently been removed from the militant church, few have left behind them an example of greater dedication to the cause of truth, or of more circumspect walking in the fear of God, than our late dear friend WILLIAM BYRD, who was justly honoured amongst us as a father in Christ.

He was born at Uffculm, in the county of Devon, in the year 1757: his parents, who were members of our religious society, endeavoured to educate him consistently with our Christian profession. In his youth, though it appears that he was much preserved from the corruptions of the world, yet he occasionally deviated from the plainness in which he had been brought up; but on being favoured with religious impressions, he resumed the simple habits of Friends. In recurring, in after life, to these early acts of obedience, he perceived cause to believe that they were owned by tokens of divine approbation. About the twenty-second year of his age he left home, and became an assistant in business to a Friend at Long-ham, in the county of Dorset: whilst living in that situation he is remembered as a young man of decidedly religious character, and of circumspect conduct; and there is reason to believe that the work of grace was, at that time, making progress in his heart. In the course of about two years, he removed to the village of Marnhull, and entered into business, upon a small scale, as a shop-keeper: it is the testimony of those who were then acquainted with him, and who had the opportunity of marking his subsequent walk in life, that in conducting his concerns in trade, in his deportment in private life, and in his intercourse with the world, it appeared to be his earnest and unremitting exercise, to have a conscience void of offence toward God and toward men. He was scrupulously upright in all his transactions; and, though far from indifferent to the importance of obtaining a comfortable independence in life, as well as to the means of contributing to the relief of the wants of others, it was evident that his affections were set upon things above, rather than on things on the earth; this was remarkably exemplified not only by his constant attendance of meetings for divine worship, but by his concern that the different members of his family might enjoy the same privilege: with this view he thought it right, even when in very limited circumstances, to shut up his shop during the time of the week-day meeting. This, he remarks, in a memorandum made about that time, was when he did not know it to be the practice of any other Friend in the nation. After having been a few years in trade, in grateful record of the goodness of divine providence, he notices the blessing which had rested upon his honest endeavours: "Very little," says he, "had I to begin with in business, something less than four years since, in which time I have gained, I believe, at least five times the sum with which I began."

The Holy Scriptures were precious to him, and he was at that time punctual in collecting his family every evening for the reading of them: and it was observed that he regularly set apart a portion of the day for private religious retirement, a practice in which he continued to old age. As he grew in grace, and became increasingly subjected to the government of the Holy Spirit, he was gradually prepared for usefulness in the church; and in the thirty-fifth year of his age he believed it to be his duty to speak as a minister in our religious meetings. He appears to have entered upon the service in fear and much trembling; and he was frequent in awful and reverent waiting upon God, in a watchful and teachable spirit, that he might be instructed in the knowledge of his will in this great duty, and be preserved under the safe leading of the heavenly shepherd. He was sound in doctrine, and his ministry was delivered in simplicity, and in demonstration of the Spirit and of power. He sought not the praise of men; but in the exercise of the gift that had been bestowed upon him, there is good reason to believe that he humbly and honestly endeavoured to approve himself faithful to his great Lord and master, in the work to which he had been pleased to appoint him.

In the year 1800 he was married to our friend Rebecca Young, of Shrewsbury. In her, he found a companion well prepared to unite with him in a self-denying course of Christian dedication: and it was their daily concern, like Zacharias and Elizabeth, to walk together in all the commandments and ordinances of the Lord, blameless; and having, each of them, received a gift in the ministry of the gospel, they sought to adorn the doctrine of God our Saviour in all things. The Friends of their own monthly meeting testify that they were examples of a cheerful contentment, in the plainness of the furniture of their house, in the simplicity of their mode of life, and in the moderation of their expenses. Their means were at no time abundant, but they were kind and liberal to the poor, generous in their hospitality, and especially engaged to help and succour those who laboured in the work of the ministry. They had been brought into much religious concern on account of the continuance of the African Slave Trade, and the cruel bondage of its victims. From early life they each believed it laid upon them, as a testimony against that unrighteous gain of oppression, to abstain from the use of the produce of West India Slavery; and our friend William Byrd, almost from the first of his going into business, and at a considerable loss of profit, refused to deal in articles of that description. They felt a deep interest in those measures which, under the blessing of the Almighty, tended to the abolition of the Slave Trade; and after many years of sorrow and suffering, in sympathy with this afflicted portion of our fellow-creatures, they lived to rejoice in the Act of our Legislature, by which slavery was declared to be illegal throughout the British dominions; and though, at that time, far advanced in age, and much worn by sickness and infirmity, their sympathies were still alive to the degradation and oppressive servitude which a large proportion of the negroes continued to suffer in our colonial possessions.

For several years, the ministry of our dear friend was much confined within the limits of his own quarterly meeting. On his marriage he was not only concerned to encourage his wife in her devotedness to the cause of our holy Redeemer, but frequently accompanied her in her travels; and for many years they were extensively engaged in the work of the gospel, in various parts of this nation, and in Ireland; and he accompanied her in her second visit to the Orkney Islands. They laboured diligently both among Friends and the people at large, and there is reason to believe that their service on these occasions, and their humble, simple, watchful deportment, were acceptable and instructive.

The following extracts from the papers of our dear friend William Byrd, afford instructive evidence that his spirit was preserved in a humble dependence on his God and Saviour, and in resignation to his holy will; and that he was fervently concerned to commend the truths of the gospel, by a conduct conformed, in all things, to its sacred precepts.

11th first month, 1811.—"What watchfulness and prayer are necessary, in order to our meeting every event, whether prosperous or adverse, with that humility and dependence, that patience, meekness, and calm resignation, which become the professed followers, and more especially the ministers of the captain of our salvation, of him who took upon himself the form of a servant—made himself of no reputation—was meek and lowly in heart—'endured the cross and despised the shame;—and left us an example that we should follow his steps.'"

30th fourth month, 1824.—"Oh! saith my soul, may the watch be so maintained in reverential fear, and in the meekness and patience of Jesus, that preservation and growth in the truth, may be my continued experience to the end of my days."

24th tenth month, 1826.—"In our week-day meeting the query revived in my mind, 'What lack I yet?" and the answer of my heart seemed to be—more reverent watchfulness, more meekness, more patience, more faith, and more of that charity 'which beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth.'"

The Friends of his own monthly meeting record concerning him, and to the truth of it many can bear witness, that "he highly valued the various Christian testimonies of our religious society, and was zealously concerned that they might be faithfully and uprightly supported by Friends everywhere. He was frequently at the yearly meeting, and thought it a privilege to be allowed to unite with his brethren in endeavouring to promote the increase of vital Christianity amongst us; and, though a man of good understanding, and deep experience, he was not forward in giving his judgment; but when he offered an opinion, it was with weight and to the purpose. He was a lover of good men of every denomination, and of enlarged charity, and liberal views; tender towards such as had been overtaken in a fault; never seeming to forget that he himself was liable to temptation; and patient in labour for the restoration of transgressors."

In the general exercise of the discipline, he was religiously concerned that it might be administered in the meekness of wisdom, without partiality, and to the honour of the cause of truth. That this was the exercise of his mind to the close of life, is apparent by the following remarks, which he dictated after he became confined to his bed.

26th twelfth month, 1833.—"Some time after awaking this morning, I had sweetly to recollect some expressions of Jonah Thompson, when near the close of life, which I thought might, in measure, be applicable to myself; that he had in possession 'a quiet, easy mind, and no accuser there;' but, alas! different thoughts occurred: I remembered, that in transacting the discipline of the church, I had but too often engaged therein without waiting for a proper qualification. Under these different cogitations, I recollected the following expressions of John Griffiths:—'The true labourer must in every meeting, and upon all occasions that offer for service, receive supernatural aid, and a renewed understanding by the immediate descending of heavenly power and wisdom, or he dare not meddle.' Although I am not without hope that I shall be forgiven, in the day of account, for this and other deviations, yet I am persuaded had I thus steered my course, my engagements in that line would have been attended with more peace to my mind, and been more to the promotion of the cause of truth."

For the last four years of his life, the health of this dear friend was much impaired, and it appeared to those around him, that his end was fast approaching. During this long confinement his mental powers occasionally failed, but his recollection was often clear; and he was able to enjoy the company of his friends and near connexions. He was kept in a lowly, watchful, and dependent mind, often numbering his blessings, and with much tenderness of spirit acknowledging the kindness and love of our Heavenly Father. He had been accustomed to look upon himself but as a steward over the bounty of a gracious Providence towards him; and when his own wants, which were few, had been supplied, he could not rest satisfied till the surplus was distributed among his poor neighbours. On one of these occasions, not long before his death, on its being observed that he might need it for himself, he replied with earnestness, "We must spend it, or it will be a burden greater than I can bear."

Long after he was unable to read, he derived much comfort from having the Holy Scriptures read to him; and in those times which were devoted to retirement before the Lord, and they were frequent, it was observed by his niece that he often appeared to be engaged in prayer and thanksgiving. On one occasion, in the early part of his illness, he told those who were attending upon him, that he had been much comforted, and thought he had never been nearer the Lord. One of his relations some time afterwards going into the room and inquiring how he was, he answered, "Pretty much the same;—feeble.—I have had a tendering season, and thought all my sins were forgiven me." The next morning he seemed to be much favoured with a sense of the presence of his Saviour, and said he thought he was drawing nearer to his desired haven; that he was in peace with all men; and had nothing to do but to die. After having been in a very low state of mind for several days, on being asked how he was, he said, "More comfortable;" and added, that he did not expect such comfort before he went hence; and in much brokenness of spirit he added, "Oh, what shall I render to the Lord for all his mercies?" On another occasion, in grateful retrospect of the goodness of God towards him, he observed, "Great have been the mercies of my Heavenly Father from my youth up; had he not placed his fear in my heart, I had long since been a cast-away." On being informed that it was first-day, he said, "Oh that it may be well spent." A little afterwards, "I cannot keep up the exercise I could wish; I have great weakness both in body and mind." On being helped up in bed, he remarked, "A posture for dying: see with what peace a Christian can die—there is nothing in my way:" and having spoken in testimony to the truth as it is in Jesus, he concluded with the language of praise, "Bless the Lord, O my soul; and all that is within me bless his holy name." Such expressions as the following uttered at different times, proved that his mind was still stayed on God:—"Oh, the sweet, peaceful feeling I have this evening; I would not exchange it for all the kingdoms of this world." At another time, "A calm and peaceful mind: how precious!" and again, "Lord now let thou thy servant depart in peace, for mine eyes have seen thy salvation." Thus it was evident, to use his own words, that "death had no terrors for him." He continued in the same tender, submissive, hopeful, and child-like state, to the end; and at length suddenly and unexpectedly passed away, with very little apparent suffering, on the 16th of twelfth month, 1835; aged 77 years: and we reverently believe that he has, through the mercy of God in Christ Jesus, exchanged the conflicts of this militant state, for an eternally glorious inheritance with the saints in light.

To the foregoing memoir of William Byrd may suitably be affixed a similar notice of his beloved wife, REBECCA BYRD. She was remarkable for the constancy of her faith in the immediate teaching of the Holy Spirit, and was deeply attentive to its intimations, during the course of her walk in life. Through submission to its power she was enabled to build on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; and there is good ground to believe that he, in whom she trusted as her strength and her Redeemer, was with her to the end of her days.

The Friends of her own monthly meeting testify, and many others can feelingly unite in their testimony, that, as a minister of the gospel of the grace of God, she was sound in doctrine, weighty, and scriptural; faithful to her calling, and patient in waiting for the renewing of the Holy Ghost; and both in her early dedication, and in advanced life, she was careful not to move, either in her travels abroad, or in the appointment of meetings, or in the exercise of her gift generally, without an evidence of the quickening virtue of the Spirit of Christ putting her forth, and engaging her in his service. Unity amongst the believers was especially valuable to her. She was constant in her friendships, and to the poor in her own neighbourhood she was kind and considerate; and in proportion to her means, which were never very abundant, she endeavoured to administer to their relief, even by abridging herself of some personal comforts.

This dear friend was the daughter of John and Jane Young, of Shrewsbury. In her very early years she was the subject of serious religious impressions, which were sometimes induced by the ministry of Friends who visited her father's family, and at other times by the immediate influences of divine love.

But little is known to her surviving friends of that period of life which elapsed between her childhood and the twenty-fourth year of her age, about which time it appears that she was awakened to deep religious thoughtfulness, and to a sense of many transgressions. The chastening hand of the Lord was heavy upon her. She sought in prayer for restoration to his favour; and very earnest was her engagement of mind, that in all things she might be brought into conformity to the divine will. She was gradually drawn into separation from her former companions; and in her waiting before the Most High, she had clearly to see that he was preparing her for the work of the ministry. A prospect of this line of religious service had, it appears, been opened to her in childhood; but whilst her mind was occupied with youthful vanities, it had been much obscured. Being subsequently humbled in the presence of her Lord, and in great measure crucified to the world, the call was renewed, and she was made willing to obey the requiring. She was first engaged in the ministry in 1784, in the twenty-sixth year of her age. In this dedication of herself to the service of Christ, she not only enjoyed the unity of Friends, but was also favoured with that peace of mind which had become precious to her above all other things. She was very soon called to labour more extensively in the work of the gospel; and before the close of that year she became the companion of our beloved friend Deborah Darby, in a visit to the principality of Wales. They were closely united in religious fellowship; and from that time to the year 1810, they were, with little intermission, employed in the same service, visiting most parts of Great Britain and Ireland; and in the year 1793 they were engaged in a visit to Friends in North America, in which arduous work they were absent from home about three years.

In the year 1800 she was married to our dear friend William Byrd; and in company with her husband, subsequently to the decease of Deborah Darby, she continued to labour in the ministry, not only in our own society, but also extensively among those of other denominations, in various parts of this nation, Scotland, and Ireland. Her concern was not only to gather the people to Christ, that he might become their Saviour from sin, but that, taught of him, they might be brought to a clear understanding of the spirituality and peaceableness of his kingdom. Having passed through many conflicts of spirit, and being kept alive to a sense of her own infirmities, she was prepared to sympathize with such as were in temptation, and tried with doubt and discouragement. To the weary, the heavy-laden, and those who were in tribulation and depression, it was often given her to speak a word for their comfort, and the strengthening of their faith.

Whilst attending the yearly meeting of 1829, she was seized with an affection of apoplexy, from which she was so far restored, as to be frequently and acceptably engaged in her own meeting, and in her monthly and quarterly meetings; in the attendance of which she had, during her health, been very exemplary, and eminently serviceable.

For about two years previous to her decease she was tried with much bodily suffering; and although confined at home, and living in a situation much secluded from intercourse with Friends, it was evident that her love to the cause of Christ, and her interest in the welfare of our own society, and the progress of true religion in the world at large, were in no degree abated. For the youth amongst us she had long felt an affectionate and ardent solicitude; and it might truly be said, that she had no greater joy than to behold the children of her friends walking in the truth. Her concern for our young people is so fully expressed in the following paper, which, though without date, appears to have been written in the course of her illness, that it is thought desirable to insert it.

"Often, very often, of later time, when not well enough to move amongst my friends as heretofore, my mind has been led to remember some of my younger friends, with earnest desires that it may please my heavenly Father to extend his gracious visitations to their souls, even as he was mercifully pleased to extend them to my soul, when young in years, so that all within me was bowed under the sense of his mercy and love in calling me, an unworthy creature, who had often turned a deaf ear to his secret wooings and strivings—in calling me into a strait and narrow way, even the way of the cross; which for a season was bitter to me, and I was ready to conclude I never could yield my neck to such a yoke. But oh; his boundless goodness in softening and melting my heart until it became willing to obey, and cheerfully to submit to be accounted a fool amongst my former associates; and when this submission was brought about, then to fill my mind with a sense of his goodness, so that I could joyfully follow him in that way which before had appeared so narrow, that I had considered it impossible to walk therein. The sense of the love and mercy which was in that day extended to me, humbles my spirit while I record it, and raises living desires, that the same gracious power may so draw, and so strengthen many minds in this day, as to enable them to forego every pleasant picture, or creaturely prospect, and to leave all that is behind; and in simplicity of heart to yield to the secret intimations of the heavenly visitant, who would deal bountifully with them, and make them lambs of his pasture, and sheep of his fold; clothing them, from time to time, with every requisite for the warfare unto which he is pleased to call them. And thus servants and handmaids will be raised up to succeed those who may be shortly called from works to rewards; some of whom, though now much unfitted for active service, can thankfully acknowledge that they have not served a hard master; and therefore strong are their desires that a succeeding generation may wisely give up their names to be enrolled as advocates in his blessed cause."

Her state of mind at this time may be inferred from the subjoined extracts from her private memoranda.

"Tenth month 19th, 1832.—Serious thoughts of death almost constantly attend me, night and day; yet death does not appear in prospect to have any sting. I hope this does not arise from stupefaction, though much mental weakness is my companion, but from a humble trust that mercy and peace await me."

"Twelfth month.—O, that I could sing of mercy and judgment, as some have often done! but I am poor and empty; yet my heart craves good. Help, Lord! if it be thy will, and suffer me not to despair, however tried; for I have loved thee and thy truth, even from a child. Oh! that in old age I may not forget thee, who wast the dew of my youth, and my helper in time of trouble."

"Third month 12th, 1833.—Since the twelfth month last, I have been wholly confined to the house, and much to my chamber and bed; with great pain both day and night: many of the latter have been nearly sleepless. O that I could be satisfied that patience has had its perfect work! ONE only knows my conflicts of mind and body—may his compassion not fail."

Her suffering continued to increase, and she was often afflicted with very acute pain, and at times involved in mental conflict, by the withdrawing of that sense of the presence of her Saviour, which had been her joy and song in the course of her Christian pilgrimage. In this time of trial her faith did not fail; she cried unto the Lord in prayer, and we believe her prayer was granted, and that he to whom she desired to commit the keeping of her soul, in his ever-watchful care and love, was with her, and assisted her endeavours to stay her mind on him. One evening, when very ill, and thinking that perhaps she might leave this state of being before the morning, she wished her friends to know that, although her sufferings were very great, she did not murmur; neither had she a murmuring thought. Speaking of her religious service, she frequently said, that she knew of nothing that she had left undone that was required of her; and that she felt no condemnation. And on another occasion, sending a message to one for whom she was religiously exercised, she said, "Tell her," alluding to her own state of mind, "it is all peace within, and I am waiting to be wafted away to the Lord Jesus, where I wish her to come to me." Within half an hour of her departure, though it was not considered, by her attendants that her end was immediately at hand, her husband, who for many weeks had been confined to his chamber, with much weakness, was assisted to her bedside. On inquiring how she felt herself, she said she had no pain of mind, but only the pain of the body, and that "her peace was made." She spoke but little after this interview, and quietly expired on the 24th of fifth month, 1834, in the 76th year of her age.

In the remembrance of the humility and dedication to the cause of truth and righteousness, which characterised our beloved friend, ANN BREWSTER, evidenced by yielding obedience to the restraining and tendering operations of divine grace, we trust that her example may have an animating influence on survivors, holding forth this language, "Follow me, as I have endeavoured to follow Christ."

She was the daughter of Edward and Sarah Shewell, and was born in London, in the year 1762. The religious care exercised by her parents, over the minds of their tender offspring, appears, as she expresses it, to have been "so far blessed to some of them that it appeared as a nail fastened in a sure place." We cannot more appropriately set forth the experience of our dear friend, than by some extracts from her own memoranda. In these she remarks, "I could say with thankfulness of heart, the Lord was my morning light; for I well remember to have been favoured with that light in very early life as a reprover for sin, even in childish transgressions, and disobedience to parental injunctions. Thus it was with me," she adds, "when very young, that I was made renewedly sensible of the love of him who first loved us; and I often shed tears of joy under a sense of the power of divine love covering my mind in a remarkable manner, so that I loved to get alone to enjoy the inexpressible comfort I derived from it, and this brought a great fear and dread over my mind, lest I should offend him whom I loved, and fervently desired would not overlook such a poor little child. When I committed a fault, how keenly have I felt reproof. I am certain that if the necessity of attending to the inward monitor, were impressed upon children, they would not so often grow up in hardness of heart."

When about seven years of age she was sent to a boarding school, where, in endeavouring to maintain her consistency as a Friend, by using the plain language, (being the only Friend's child there,) she became subject to ridicule from some of her companions; but, she remarks, "there were other dear children to whom I was affectionately attached and united, whose minds were remarkably visited by the influences of the Holy Spirit, by which we were drawn to read the holy Scriptures together, and converse upon them with great interest."

Although love to her heavenly Father thus prevailed in her heart, yet as she grew older, through drawing back from his restraining power, she wished for more liberty in dress and some other things; but, she observes, "loving-kindness followed me, so that I found a place of prayer in secret; and I can now say that I loved the Lord my God, and Jesus Christ, his beloved Son, my Redeemer: for I have been sensible of the inshinings of heavenly love at times, throughout my life." In another place she says, "I remember one of my school-fellows describing some places of amusement, which raised something like a regret that I could not go, when the words arose in my mind, 'They that love anything more than me, are not worthy of me,' filling me with sweet peace, so that I never afterwards felt even a desire after things of this kind: and now I can say I am thankful for having been brought up amongst Friends, a people whose principles are pure, and though they bring into the narrow way, yet is that way quite broad enough to walk in and enjoy the blessings of life."

Our dear friend was united in marriage with Thomas Brewster in the year 1784, and went to reside within the limits of Kingston monthly meeting in 1800. Her disposition was remarkably tender and humane, and she evinced much sympathy with those under suffering. She was ever ready to relieve the wants of the poor, and she discharged the various relative duties of life with much affectionate kindness.

From 1812 to 1828, she continued, at times, to record in her diary her various trials and religious exercises, particularly relating to her being called to the work of the ministry, which laid weightily on her mind for many years. At length, believing the time to be arrived, the natural timidity of her disposition gave way to apprehended duty, and she expressed a few words in the meeting at Wandsworth in the twelfth month, 1818, and it appears to have afforded her sweet peace thus to submit her own will to that of her divine master. On this occasion she writes, "I hope I shall be strengthened to praise his holy name on a dying bed, for all his mercies towards me, an unworthy creature."

In 1821 she was acknowledged as a minister, and in the same year paid a religious visit to the families of Friends of Wandsworth particular meeting; in yielding to which service, heavenly peace appears to have been her portion. She was subsequently engaged in several visits to her own and some of the neighbouring quarterly meetings, from which labours of love she also experienced much comfort, saying, on one occasion, "I have great cause to commemorate the Lord's favours." In the course of a visit she paid in 1825 to the families of Friends in one of the monthly meetings in Suffolk, she mentions, she "had times of discouragement and suffering, from a sense of great weakness, crying, 'Lord increase my faith, and arise for my help; preserve me, so that thy precious cause may never suffer through me, a poor worm.'" Her communications in the exercise of her gift, though short, were lively, and marked by much simplicity and sweetness; the love of our heavenly Father appeared to be the constant clothing of her mind.

In the fourth month, 1828, she was attacked with chronic rheumatism, which produced great suffering for the remainder of her life, during which much patience and resignation were manifest.

She was a diligent attender of our religious meetings, and in them was often favoured with a renewal of her strength: she continued in the performance of this duty even when her bodily infirmities rendered her unable to move without assistance; and when wholly prevented from thus meeting with her friends, she considered this to be the greatest privation it was her lot to experience. During this latter period the monthly meetings for ministers and elders were chiefly held in her chamber, a privilege she highly valued; the remembrance of these seasons to those who met on these occasions is sweet, so remarkably did they appear to be times of the overshadowing of divine love.

The bodily sufferings of this our dear friend, during the last year of her life, were very great; but she was enabled to bear them with Christian patience, and in humble resignation to wait the Lord's time, whilst the earnest desire of her heart was to be permitted at last to reach a place of rest and peace, "where," she adds, "I shall meet my dear Lord, and live for ever with him! Then shall I attain unto the consummate wishes and breathings of my soul through life, having had an earnest desire to be found worthy to be admitted an inhabitant in the kingdom of Heaven, when time shall terminate my existence here."

Thus our beloved friend was preserved in faith and patience to the end: and when He, whose tender love had followed her all her life, and through whose strength she had been enabled to occupy the talent received, was pleased to say, It is enough! and to remove her from this state of probation and suffering, we reverently believe the ardent prayer of her soul was answered, and that, through redeeming love and mercy, she is admitted into the joy of her Lord.

She died on the 21st of fourth month, 1835, aged seventy-three years.

PHEBE MARRIAGE was the daughter of Thomas and Elizabeth Marriage, of Sandon, near Chelmsford. In her childhood she was favoured with health, and being of a very cheerful and affectionate disposition, she passed her early days in much domestic and social enjoyment.

She possessed an amiable and a generous mind: her countenance sweetly expressed firmness and decision of character, blended with tender sensibility: her deportment and conversation, though lively and pleasing, were circumspect; and there is good ground to believe that she had derived great advantage from the watchful care, and Christian example of her pious parents, and from having her attention very early directed to the influence and guidance of the Holy Spirit.

About the twentieth year of her age, symptoms of disease first appeared. At this time her attention and solicitude were assiduously bestowed on a beloved mother, long in declining health; these she manifested to the last with untiring affection: and a few months after having witnessed her peaceful close, she had afresh to partake of the cup of sorrow; being summoned from the sea-side, (where she had gone for the benefit of her health,) by the unexpected decease of her dear surviving parent.

For some years she was able to enjoy the society of her friends, and excursions from home; and to engage, with cheerfulness and interest, in her usual pursuits; attending to the wants of her poor neighbours; instructing a few of their children, and promoting, according to her ability, their comfort and welfare: appearing to feel more concerned for the smallest pain or inconvenience suffered by others, than for her own increasingly serious symptoms, which in the summer of 1833, awakened in the minds of her nearest connexions, painful apprehension; and for the two remaining years of her life, obliged her to relinquish many of her accustomed engagements. She had recently removed, with her sisters, to reside in the village of Great Baddow; and the following extract from a note, written to an intimate friend, in the succeeding autumn, is descriptive of her feelings, when intending to leave home, to obtain further medical advice.

"Having often been told that we are warranted in resorting to means which are *safe*, and thought likely to remove any ailment, I feel no hesitation in doing so: but am thankful in feeling little or no anxiety, with reference to the attendant success: but hope my desires are sincere, and much more earnest, that the purposes, which I cannot doubt, are all wisely intended to be the result of every humiliating allotment, may in no way be frustrated: and feeling, at times, the abundant need of the chastening hand, I consider it cause of thankfulness that it is not yet withheld, and wilt thou desire for me, that it may not be in vain?"

She was cautious not to enter on religious subjects in conversation; but her tears and thoughtful silence often proved the deep impression her mind had received of their importance.

From her reserve and diffidence previously, it appeared the more remarkable, that when her bonds were indeed broken, the language of David became her joyful song: "I will praise thee: for Thou hast heard me, and art become my salvation."

For many months preceding the last illness of this dear friend, and particularly from the time when all medical treatment was unavailing to arrest or alleviate her complaint, the resignation for which she had long been remarkable, was still more strikingly evinced, and she bore with the sweetest composure, and even cheerfulness, the confinement mostly to the house, and every privation to which she was subjected: and though, from great diffidence, she seldom expressed much relating to the state of her mind, it was evident, that her "heart was fixed, trusting in the Lord."

Towards the end of the third month, 1835, she rapidly became weaker, and when, from extreme exhaustion, it appeared unlikely she would continue many days, she said, she was not anxious about the termination of this illness, that she had been thinking of those lines:—

"Simply follow as I lead,
Do not reason, but believe;
Call on me in time of need,
Thou shalt surely help receive."

After about ten days she revived, beyond the expectation of her medical attendants, and there appeared some prospect of her being partially restored.

It was very seldom that she was able to hear reading, any sound being distressing to her; but on first-day afternoon, the 12th of fourth month, she enjoyed sitting up half an hour; and asked to have the Psalm read, which begins, "O Lord, thou hast searched me, and known me;" appearing to be in a very tender and happy frame of mind.

The following night she was much worse: and from this time her strength gradually declined. On one occasion, when suffering from distressing feelings of uneasiness and oppression, she was heard repeating in a low voice,

"Only when the way is rough,
And the coward flesh would start,
Let thy promise and thy love,
Cheer and animate my heart."

At another time she requested to have the first chapter of the Gospel of John read to her, listening with deep interest.

26th of fourth month. This afternoon, to her sister, she spoke of one night in the beginning of this illness, when expecting on the next day to submit to the trial of some further means for her relief, and which she had much dreaded, she said: "On waking, the prospect felt very trying; when those words came to my mind, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.' I then felt so overcome with my heavenly Father's love, that I sat up in bed, and could joyfully exclaim, 'How excellent is thy loving-kindness, O Lord! therefore the children of men put their trust under the shadow of thy wings.'"

The next day, the 27th, on parting with two of her nieces, she said to them, "Try to make the Lord your friend, and he will not forsake you in the day of trouble."

In alluding to a few hints given her by a friend, not to withhold anything she might feel for the comfort of her family, or respecting herself, she said these lines had occurred to her:

> "Heralds of grace would ye commence?
> Of grace first self-experienced be,
> And by the gospel ye profess,
> Yourselves be reconciled and free.
> When pardon, grace, and life ye find,
> *Then* publish it to all mankind."

A day or two after, in reference to this subject, she said, "I do not think the time come for much expression: when I know my sins forgiven, then perhaps I may be a herald of grace." Her sister saying she hoped that she felt no doubt in this respect, she replied, "No, I feel no doubt that they will be, but I have no evidence." And after a pause, said, "I have been thinking much of that text, 'Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.'"

It was nearly a week after this, on first-day, evidently with deep feeling, she acknowledged the great solemnity that prevailed: and afterwards wept much. Most of the morning was passed in solemn stillness, which she enjoyed, saying, "How precious is silence!"

During the night, seeing those beside her under trial, she said, "In quietness and in confidence, let us possess our souls in patience."

4th of fifth month. On its being observed, that she seemed very weak, she said, "I do feel very weak, and very peaceful:" and shortly after, with much tenderness, "My heavenly Father's love is unutterably precious to my soul this day." The serenity and peace which her countenance indicated, were indeed remarkable.

6th of fifth month. Being in pain she said, "How delightful it is, in getting weaker, to feel such joy in the prospect of quitting earth, with all its troubles, as I do this day! such a delightful prospect of my heavenly home." One of her sisters saying that it was the greatest comfort to know that she enjoyed such a feeling, she replied, "If I continue to feel it, I hope I may still be able to comfort you—to strengthen you." And shortly after, "I have never before had such joy and delight in the view of heaven; the way now seems clear."

And in the afternoon, requesting the family to sit by her, she said, "I wished to tell you, while my heart is full, of the joy and peace I feel, in seeing the way quite clear, though it may yet be clouded." After a pause, "One Lord—one faith—one baptism. One God and Father of all—one Mediator between God and man—Christ Jesus, through whom alone I hope for the pardon of all my sins."

7th of fifth month. To a relation, who said, he hoped she was supported, she returned, "I feel the everlasting arm to be underneath; and I hope that you will all feel it to be near, when the time of trial comes. Thou hast known what afflictions are—sanctified afflictions—and I trust mine have been measurably so to me. It is all of condescending mercy, no merit on my part, I am sure."

When he had left, some cousins from a distance coming to visit her, after a short silence, she spoke nearly as follows, with much that could not be remembered: "Truly I may sing of the mercy of my God. I humbly trust he has brought my soul out of darkness into his marvellous light. May you continue to go on, in the way of righteousness, which I trust you have chosen. I have loved you most dearly: how sweet it is to love on earth! and if it is so sweet to feel our hearts cemented in love whilst here, what will it be, when we meet in ineffable glory! I have a hope, that when I am taken away, it will be to the arms of my Saviour, to be united for ever with the saints in light.

"That my tongue should be thus loosed to speak of his praise is strange and new—that I, a poor worm of the dust, who have scarcely known how to breathe to him aright; but the feeblest aspirations seem to have met with his merciful regard. I can, indeed, now say, 'O magnify the Lord with me, and let us exalt his name together. I was brought low, and he helped me.'" After they were gone, she said, "The thought of dying feels so delightful."

8th of fifth month. On parting with a relation, she observed, "I am favoured to feel tranquil and peaceful, beyond what I could have looked for." And in the afternoon, to another cousin, "I have thought it a favour, yesterday and to-day, as my strength declines, to find my prospects brighten; and if it should please my heavenly Father to permit them to be over-clouded, I trust my faith will not fail."

The next evening two younger relations calling, she wished to see them, and addressed one of them nearly thus: "I feel a strong and tender desire that thou mayest seek the one thing needful. Seek first the kingdom of heaven, and trust that all things needful will be added." After expressing her desire that they might, above all things, be concerned to live to the glory of God, she added, "As a father pitieth his children, so the Lord pitieth them that fear him. His love to my soul has been more than I can ask or think; and exceeds what any earthly enjoyment can possibly afford, even for a moment. And, now, that my days on earth may be very few, I have a hope through the merits of my Saviour, I shall be received into one of those mansions, where, when a few fleeting years are past, we may, and I trust shall, all meet."

In the night, being very weary for want of sleep, and one of her sisters saying she was sorry she could get no rest, she replied, "Never mind, we ought in every thing to give thanks."

10th of fifth month. First-day morning. After a time of sweet stillness, she said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth."

Her brother-in-law called, and telling him that she had had much pain, she added, "What a comfort it does not get *within:* it cannot disturb the quietness I am favoured to feel."

On parting from a relation who visited her, she gently said, "May the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus."

In the evening two near relatives called. Though much exhausted, she wished to see them; and after a little silence, in a voice more distinct than at any time during the day, she spoke as follows: "I am exceedingly weak, but I believe ability will be given to do all that my heavenly Father has for me to do. I can testify to his goodness, which will never fail to those who sincerely trust in him; therefore, trust you in the Lord; for in the Lord Jehovah is everlasting strength. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—No king is saved by the multitude of an host; neither is any saved by much strength. All earthly things are fast closing from my view; but I have a merciful hope afforded me, that, through the blood of the everlasting covenant, which alone can wash and purify our souls, there is prepared for me a place of rest and peace, and that my heavenly Father, when he sees meet, will take me to the arms of his mercy: and pray do you endeavour with all your heart, and soul, and strength, to attain the same blessed hope, which alone can support and succour in the hour of death."

11th of fifth month. This morning she said, "How precious are thy thoughts unto me, O God! They are more in number than the sand on the sea-shore: when I awake, I am still with Thee."

Some time after, "I do esteem it a great privilege to have been brought up without any dependence on outward ordinances or ministry; that the work may be carried on between the Great High Priest and our souls;—He is touched with a feeling of our infirmities, and knows how to succour."

Lying still awhile—"I am so very comfortable, I must tell you of it: it would be ungrateful not to let you know."

Wishing to see a relation, who just then called, when he came up, she said to him, "We have had a sweet morning together. I was thinking before thou came up, there seems no terror to me in the thought of dying;—nothing terrible in being laid in the coffin, or in the grave:—how wonderful it seems to me, who used to think so, perhaps more than many; but I can now say, death has no terror, nor the grave any victory." And after a short pause, "Great and glorious is thy name, O Lord of Hosts! glorious in holiness, fearful in praises, working wonders. Thou hast indeed wrought wonders for thy unworthy child.—Blessing and honour, and glory and power, belong unto him who sitteth upon the throne, and to the Lamb for ever and ever." And in a few moments, with a joyful tone,

"Lord, I believe thou hast prepared
(Unworthy though I be)
For me a blood-bought, free reward,
A golden harp for me.

"'Tis strung and tuned for endless years,
And formed, by power divine,
To sound, in God the Father's ears,
No other name but thine."

Her heart overflowed with tender sympathy and affection, and with gratitude to all around her, saying, "How nice and comfortable everything is:"—adopting the language of "What shall I render unto him, for all his benefits."

Her sisters having left the room a short time in the afternoon, she sent for them, and said, "It seems as if I could hardly keep silence, my harp seems tuning for glory and praise."

Just then, the surgeon came; and inquiring if one thing revived her more than another, she replied she did not expect anything to do much good; and that she did not doubt he knew very well, what it was her greatest joy to believe, that her time on earth was short: and that she could scarcely help telling every one who came, how very comfortable she felt; adding, "But it is through the redeeming love of my God."

She then acknowledged his kindness and attention, and said, she believed every thing had been done for her that could be; and all ordered in perfect wisdom.

In the evening, she appeared to be rapidly sinking. The servant standing by, she thus addressed her: "Seek the Lord for thy friend; he alone can succour in the hour of death. Shun temptation and every evil way; cease to do evil; learn to do well; and pray that thou mayest not enter into temptation."

Her countenance much changed, and, with a faltering voice, she said, "Hold thou me up, and I shall be safe.—To think of being where all tears are for ever wiped away—where they sing the song of Moses, and the Lamb. Worthy is the Lamb that was slain, to receive power, and riches, and honour, and glory.—Alleluia.—Alleluia: for the Lord God Omnipotent reigneth."

After a short time she revived, and inquired if it was thought she could hold out till morning.

About five o'clock the next morning, when much oppressed, she said, "Is it needful longer to continue in the body, when to depart and be with Christ is far better? If it be needful, thy will, O Lord! be done."

The faintness increased, and towards noon, symptoms of dissolution coming on, she said, "I should like to kiss you all, lest I should go off in sleep—surely, this must be the quiet of death." Her voice seemed nearly gone, but those who sat close to her on the bed, clearly heard as follows; "Christ is precious to my soul:"—then looking earnestly at all who stood around her, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever."

After a little time,

"'O! 'tis a heaven worth dying for,
To see a smiling God.'

His arms seem open to receive me—even me." For more than an hour she appeared to be departing; but again unexpectedly reviving, said, "Must I return to the world?—What is it that holds me? perhaps I am too anxious to go. I hope to wait in patience."

In the afternoon, being asked if she lay easy, "I do lie pretty easy—and resigned to wait my Father's time." She afterwards slept more than she was before able to do during her illness; and on the following day, expressed little more, than that she felt resignation and patience.

At night, being in great suffering, she said, with much earnestess, "Pray fervently that I sin not against my God by impatience."

14th of fifth month. Early this morning, when in a very faint exhausted state, she said, with inexpressible sweetness,

"'Tis still all joy, and peace, and love,
In looking to the realms above."

About ten, her change seemed very near; breathing with great difficulty—at times it appeared entirely to cease, when very slowly, and at intervals, was clearly heard:—"Peace—love—and joy, in the Holy Ghost. Glory—glory—glory to the Father and the Son. Holy—holy—holy. Great and marvellous are all thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

About one o'clock, to the great surprise of her attendants, she looked round upon them, and, after a short time, said, "If I must again return to the body, thy holy will be done." Speaking in a most affecting manner, of her near approach to the solemn close, and of the symptoms of death which were so evident; saying, "I felt constrained to utter those solemn words:" and added, "I believe it is not uncommon for persons to be tried in this way. I think I have read of some being brought to the verge of bliss, and then returning for a season, so that no new thing has happened unto me." And shortly after, "We have need of patience, that after we have done the will of God, we may inherit the promises."

15th of fifth month. About four o'clock this morning, being in great suffering, she said to one of her sisters, "Entreat for patience." Then, referring to yesterday, "When that hiccup came on, did it not seem as though I was going? I hope I shall not entreat any more to be released; but wait in total patience. I hope I have not offended in word or thought: I have felt a little of the buffetings of Satan to-night."

The surgeon coming in at this time, she inquired of him if any relief could be afforded, but said, "I will endeavour to bear all that is laid upon me. My support is from on high;" and signified, that she would not wish her sufferings shortened, before the right time; her countenance expressing the most entire resignation, patience, and fortitude, with which all present could not but be deeply affected.

Some relief was experienced for an hour or two during the forenoon, and lying still, she said, "I feel as though I had *done,* and have now only to *suffer* my gracious Father's will."

Her sufferings again became very severe, and on one saying to her, "Thou art very sick and ill," she answered, "There is a city, none of whose inhabitants can say, I am sick."

The bodily conflict became great and distressing, and she said, "This is a trying hour;" but through all, her confidence in divine support remained unshaken, and she sweetly added, "The everlasting arms will never fail."

She spoke very little after this; but continued quite sensible to the last; and passed quietly to her heavenly rest, about half-past seven in the evening, on the 15th of fifth month, 1835. Aged thirty years.

JOSEPH STORRS FRY, of Redland, near Bristol, was a valuable and much esteemed member of our religious society. The blessedness of that faith "which overcomes the world," and by which Christ Jesus is known to become "all in all" to his humble disciples, was, in a very instructive and encouraging manner, exemplified in his experience, as that solemn period approached, when visible things receded from his view. His mind appears to have been, for a considerable time, much weaned from the world, and to have been stayed in peace; under a sense of which he said to one of his children, "What a favour, to be preserved in faith, hope, patience." He often said that he was ready to submit to every dispensation of his Heavenly Father's will concerning him, in the turnings of his gracious hand, and as waiting his change with humble hope and confidence; and that even in the effects of daily increasing weakness he was enabled to rejoice, as it seemed like a messenger to bring him the nearer to his heavenly home.

Tenth month, 1835. After a gradual diminution of strength, during a considerable period, having experienced an increased affection of the breathing, (from symptoms of which he had previously suffered,) he remarked to one of his children, that he considered himself in a very critical state, but he encouraged them to give him up with cheerfulness into the hands of him with whom are the issues of life; and in whose unmerited love and mercy he was ready to place all his trust: adding, "When I am gone I hope you will live in love, and in the spirit of prayer.—I have every blessing, and entire peace of mind, through the mercy of God in Christ Jesus."

During his illness, he occasionally enjoyed portions of the sacred Scriptures; to the attentive perusal and study of which, during health and declining days, it had been his habit to devote a considerable portion of his time; and on which his mind dwelt with a continually deepening interest; from his experience of the hidden treasures contained in them, and of the consolation to be derived from a reception of their truths. He often said that peace, sweet peace, was his portion, and expressed that he was extremely comfortable and happy in the prospect of dissolution; while those who were with him were made sensible of the prevalence of the love of God through Christ Jesus, conveying to the mind a sense of that peace which passeth all understanding.

He often spoke of the necessity of preparation during health; and of being ready whenever the awful summons may arrive. He said that he had no fear of death; and, speaking of the great end of our existence, he frequently impressed on those around him, that there is nothing else worth living for; and he remarked, "What a different world this would be, if every individual contributed his mite on the side of virtue!" This sentiment he often expressed, in the conviction of the importance of individual responsibility, whether greater or less, and the momentous consideration whether the influence of our lives in word and deed, is on the side of good or evil. He said that he had no wish to live, but for the glory of God, his church, and people. He frequently used to tell his children to pay great attention to any little convictions they might feel in their own minds, saying that he believed that any apparent sacrifice which they might consequently make, would be blessed to them; sometimes quoting the text: "Happy is he that condemneth not himself in that thing which he alloweth."

Eleventh month, 5th. To a friend he sent the following message: "Tell him that I hope he will know the blood of the Lamb sprinkled on the lintel and door-posts of his heart; and that any little defilements which there are about him will be washed away." In the course of this day's conversation, he said, "I trust it will please my gracious Saviour to take me into his arms, when his time comes;" adding, "It is on the Great Sacrifice that we *must rely*, the sacrificial Lamb sprinkling the posts of our doors, which can keep the destroyer out." Speaking of his state, and uttering short ejaculations occasionally, he said, "Gracious Father, be pleased to be with me, and all my dear children at the solemn close, to take away the bitterness which common nature feels." On another occasion, reading to him that text: "By the grace of God I am what I am"—he said, "Ah, that is much to the point;—'By the grace of God I am what I am:'—I may truly say with thankfulness, that *that* is it which has kept and preserved me from my youth up, and redeemed me: his mercy and truth have followed me all my life long."

On the morning of the 7th, about ten days before the final scene closed, his mind seemed deeply impressed with the awful realities of a future state of being: he requested his children to sit round his bed; he then alluded to what had been the ejaculation of his mind in the night season, being this, "Gracious God, be pleased to lead me into thy robing chamber, where I may be stripped of all the filthiness of the flesh, and washed perfectly clean in the blood of Jesus Christ, my Redeemer; that I may be clothed upon with the fine white linen which is the righteousness of saints; and that I may be prepared to stand before thee, having on the wedding garment;" he added, "prepared—for it is not my doing." His mind now seemed filled with the prospect of the joy that was set before him; and he spoke in glowing language of the beauty of the celestial city, and of the fine white linen, which is the righteousness of saints; saying, "O the beauty, the glory, of the celestial city! Oh! to be clothed in the pure white linen, which is the righteousness of saints." "Oh for you!" he said, "Oh for me, that we may be clothed with the white robes! Oh, the beauty—oh, the glory, to be made meet to stand before the throne, and to join the innumerable multitude who there worship the Lord God and the Lamb—if we may but be made meet for it." His mind seemed filled with the prospect, and he quoted parts of that text: "A great multitude whom no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." Rev. vii, 9. Speaking of the mercy which is thus granted, and saying that the subject sometimes filled him with delight, he added, "We must all press towards the celestial city."—"Oh the blessedness! oh the happiness of having on the white robes!" adding, "It is the grand ultimatum of our existence, to be clothed in the white robes; there is nothing else worth living for."

Eleventh month, 10th. To a member of the small monthly meeting, to which he had for many years been attached, he expressed his concern for the preservation of our religious society; and that the members of it might be, not cold professors merely, but as those that are indeed alive unto God; he also expressed his value for a pure gospel ministry, and for spiritual worship, as experienced in silent meetings. His mind dwelt on the awfulness of entering on such an engagement, with our spirits unprepared for so deep and solemn a service; professing to draw near unto God, whilst our hearts are far from him. He expressed very fully his conviction of the reality of an immediate divine communication to the mind; and was jealous lest the cause of spiritual religion might sustain loss by an undervaluing of this vital principle. He also spoke of the great importance of individual dedication of heart, and listening to the voice of the Lord; that we may be ready, waiting to obey his requirings. On his being asked whether, when contemplating the near approach of death, and after the opportunity which he had enjoyed of taking a calm and unbiassed review of subjects, he still felt satisfied of the truth of the fundamental doctrines as professed by our society, he most fully replied, that there never was a time when he had been more convinced of their being in unison with those of the Gospel; and that, from his own experience, he had found them calculated to convey strength and comfort to the mind.

He often spoke of the necessity of being prepared for the last great event, saying to one of his family, "See the importance of preparation before!" and remarked, that although his disease had been so lingering, hundreds and thousands were taken without any warning; saying also to a friend, that he believed the work was done for him by a merciful God and a merciful redeemer.

12th. Being settled for the night, on being asked if he was comfortable, he said, "Yes, very comfortable—very sweet—to lay my head down in peace; just as if I was laying it down on my Saviour's lap." To a friend who expressed to him his belief that he was very near the kingdom, he replied, that his own mind also had been very sweetly comforted.

On the evening of the seventeenth, he requested to be much in quietness; and on the following morning, after a night of much suffering, yet alleviated with some comfort, he peacefully breathed out his spirit into the hands of him who gave it, on the 18th of eleventh month, 1835, being in the 69th year of his age.

In presenting to the reader the foregoing memorial of Joseph Storrs Fry, it may not be unsuitable to add that his wife, ANN FRY, who died in the year 1829, at the age of 65, was one who, having happily been enabled to choose the Lord for her portion, found him to be the "chief among ten thousand, and altogether lovely." In her view, the offering of the whole heart, and the dedication of her life, from her youth up, appeared but a small return unto him, who, in redeeming love and mercy, had made her sensible of her lost estate, and of the need in which she stood of a Saviour; and made her willing to invite others to come, taste, and see that the Lord is good. Hence she was often engaged, through private channels, to communicate spiritual counsel, either of warning or encouragement to individuals, of which there is much cause to believe that the fruits remain to the glory of God.

She was, for many years, an acknowledged minister in our society; and was occasionally engaged in that character, in visiting both the meetings and families of Friends in her own and some adjacent meetings.

In the year 1813, accompanied by our late friend Thomas Shillitoe, she visited from house to house, the families of the poor throughout the extensive district of Kingswood, in the neighbourhood of Bristol; a part of which was, at that time, involved in degradation, ignorance, and vice. To this people, their visit of christian love proved to be remarkably acceptable; and it still continues to live in the hearts of many amongst them.

Indeed, the spiritual interest of the poor generally, was ever prominent in her view; and she sometimes felt the drawings of gospel love to address them by her pen, and was engaged in ministering to their wants temporally, as well as spiritually, by visiting them at their own houses, and imparting to them counsel, warning, or consolation. In this cause, it seemed that every gratification was easily relinquished, so that she might be enabled to render an account with joy, through the grace which she had received of the Lord Jesus; and that his glorious gospel might be magnified and abound, until the "Kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

Her removal from this scene of mutability was awfully sudden; yet there is good ground to believe she was prepared, through that adorable Saviour, in whose merits and mediation she had been enabled to place all her trust, to join in the universal anthem of—"Blessing, and honour, and glory, and power, unto Him who sitteth upon the throne, and to the Lamb for ever."

MEMORIALS.

PART II.

Jonathan Hutchinson was the son of John and Lydia Hutchinson, of Gedney, in Lincolnshire; where, on or near the spot which his ancestors had occupied for more than three centuries, he was born, in the second month, 1760.

He was an only son, and had but one sister, between whom and himself a tender attachment was maintained, until the decease of the former, which took place only about ten months previous to his own. He possessed, in his youth, a lively disposition, somewhat impatient of control; and, judging from selections which he made from some of our best authors, he appears, at this period, not only to have had a considerable relish for intellectual pleasures, but also to have laid the foundation of a correct and delicate taste, for which he was afterwards remarkable.

Ardent in the pursuit of knowledge, and unsuspicious of the poison which is too often concealed in many specious publications, he was betrayed into a very injudicious course of reading, by which he was led into much metaphysical research. Surrendering himself to the guidance of reason, his judgment became perverted, and his religious opinions unsettled and sceptical. Although he had been privileged with a birthright and education in the society of Friends, yet, from an unwillingness to submit to those restraints which are the consequence of true Christian self-denial, and from a conduct in many instances opposed to the convictions of truth in his own mind, he became deeply entangled in the snares of infidelity and irreligion. He was, during his subsequent christian course, cautious of speaking of his religious experience; and when referring to this portion of his history, appeared to be fearful of disclosing more than might tend to edification; but, on some occasions, when he considered it to be his *duty* to allude to it, he would intimate that the darkness of such a state could scarcely be conceived, by those who had not experienced its terrors; and from a tender solicitude for the welfare of young persons, he sometimes, in a very solemn and instructive manner, described the distress, in which, whilst thus stumbling upon the dark mountains, his soul had been deeply involved.

Through the aboundings of infinite mercy, the Sun of Righteousness, at length, condescended to arise on his beclouded and agonized mind, and to penetrate its awful obscurity by a ray of the light of divine truth, which humbled and contrited his spirit; and he thus expresses himself, in allusion to this critical period of his life: "After may sore and ineffectual conflicts, in which *hope* at length had taken its departure, I was favoured with so convincing an evidence, that God desireth not the death of a sinner, as strongly inclined my heart towards a state of subjection and obedience to him: but though thus made willing, the performances of my apprehended duty have ever been so poor and humiliating, as to give me occasion, with deep feeling, to respond to the language of David, 'Not unto us, oh, Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.' Amen and Amen! saith a soul which thou hast indeed brought out of an horrible pit, and taught to sing thy praise!"

Thus mercifully visited by *some* sense of the presence of that Almighty Being from whom he had so long stood aloof, he ventured to utter before him, his *first* vocal petition, in the following brief, but affecting words: "If there be a God in heaven, I pray Thee, help me!"

In allusion to this circumstance he afterwards expresses his "hope that a knowledge of it may induce some to seek, by the same efficacious means of contrition and prayer, a like happy result to that which he had had the benefit and the consolation to experience: a change, both in judgment and practice, as great and as marvellous in his own eyes, as if one had risen from the dead."

Having thus approached the footstool of mercy, his mind was rendered susceptible of impressions of the divine will concerning him, and he saw clearly that he must retrace many steps which he had taken in the broad way. In a particular manner he intelligibly perceived the command to resume the *language* of Friends; that he must say *thee* and *thou* to a single person; "a practice from which," says he, "I had unhappily departed—I say *unhappily*, because my sufferings, for unfaithfulness to such requirements of my religious profession, were often very acute, from a full persuasion that this unfaithfulness was a denial of Christ before men, for which, if I persisted in it, he would also deny me before his Father and the holy angels."

And here the compiler would venture to express a desire, that none who read these lines, whatever may be their profession of religion, or their views of christian truth, in reference to the practice now alluded to—may venture to question the *reality* of that manifestation of the will of the Almighty, which was thus received in faith by the subject of this memoir, whose subsequent experience abundantly convinced him, that it is in an almost infinite variety of ways, and often by means directly opposed to mere human wisdom, that redeeming love operates for the subduing of the proud and impenitent heart of man, and for his preparation to enjoy that highest privilege within the reach of an immortal spirit—communion with the fountain of life and peace.

It appears that notwithstanding his mind was, as has now been described, aroused to a deep conviction of the misery and danger of a soul unreconciled to God, yet a long period elapsed ere he became thoroughly subjected to the guidance of him, whose all-penetrating eye had beheld his afflictions, and who had graciously offered to deliver him from the bondage of corruption: and whilst he thus delayed to surrender his whole heart to the government of the Prince of peace, he pursued his course weary and heavy-laden. His outward prospects were every way cheering; yet he remained long a prey to conflict and sorrow; vainly seeking, in the temporal blessings with which he was surrounded, that *rest of soul,* which can only be attained by coming, with full purpose of heart, unto Christ, and yielding an unreserved submission to his blessed yoke, which indeed is easy, and his burden light. One of the most powerful means by which, at length, the Father of mercies was pleased to bring home to himself his erring child, was a dispensation of severe correction. Jonathan Hutchinson had cherished a virtuous attachment, and was on the point of marriage, when the decease of his friend suddenly cut off all his brightest earthly hopes. So short was the summons of death, that he had little more than time to reach the object of his tenderest affections, before her eyes were closed for ever. This awful stroke loosened the bonds which fettered him to earth, and he sought with an increased degree of earnestness, a treasure in heaven.

At a later period of his life, when calmly reviewing, in the light of truth, the disappointment of his youthful hopes, he thus writes: "My mind has lately been at times occupied in the contemplation of what I have found to be one of the *greatest impossibilities—the realizing of our morning visions of earthly happiness.* Society, friendship and love, with leisure to enjoy them, formed the animated and enchanting group of one of my most pleasing youthful pictures: this has been dashed in pieces before my eyes; and even whilst capable of appreciating its charms, I have been suddenly put into the very opposite situation of solitude and care: but peace, my troubled heart, and Amen; thou wise and gracious Arbiter of events, if such be thy holy will concerning me: but oh! forsake me not, I pray thee."

About the forty-fifth year of his age, he was, during a solitary ride, favoured with a remarkable manifestation of the love and mercy of the Most High to his conflicted spirit, and he was made to bow in reverent submission to the divine will, immediately communicated to his inmost soul, and he felt it to be an evidence, as he describes it, "of condescending goodness to one, who, as probably many others have done, considers himself among the chief of sinners, and consequently as no *common* monument of divine and long-suffering mercy." He mentions having recorded this gracious visitation "for the benefit and comfort of the *prodigal*, the *rebellious*, the *broken-hearted*, and the variously *tribulated* and *afflicted* portions of the Lord's rational, yet often erring children;" and he adds, "May *all these* be encouraged to pray without ceasing, and not to faint, assuredly believing that, although they may have been cast into the deeps, or have wandered as into a far county, where famine prevails, and destruction threatens them, yet, even from thence, if they sincerely seek a return to their heavenly Father's house, he will not only receive them with open arms, but will even meet them on their way."

From this period, our beloved friend became a self-denying and dedicated servant of the Lord Jesus Christ, through whose all-availing mediation, he was made an experimental witness that, "Blessed is he whose transgression is forgiven, whose sin is covered:" and having known the terrors of the Lord for disobedience, he became fervently solicitous that his fellow probationers might be "delivered from the power of darkness," and "walk as children of light."

Soon after our dear friend had completed his forty-eighth year, it pleased the Great Head of the church to call him to the work of the ministry, and being, above all things, concerned to devote the residue of his days to the service of God, he was made willing to obey the solemn requisition. His spirit was often deeply bowed under a sense of the awful responsibility of his commission to feed the flock of Christ. His communications were delivered in much humility; they were lively, pertinent, and instructive: and when engaged vocally to supplicate the throne of grace, the weightiness of his spirit, the reverence which characterized his petitions, and the fewness of his words, impressively indicated the near access to the footstool of mercy which was granted to his abased mind. The solemnity which attended his offerings in prayer, will not soon be forgotten by many who survive him.

As a man, he was endowed with much that was excellent: his understanding, naturally strong, was enlarged and highly cultivated, his taste refined, his manners dignified, yet simple, and courteous: but that which chiefly endeared him to his friends, was the evidence that he was actuated by the love of God; by which his heart was expanded in earnest and affectionate desire, that all might seek and obtain the pearl of great price, even that salvation which is freely offered to every immortal spirit, through him who "came to seek and to save that which was lost.

The following lines from his pen, dated 14th of tenth month, 1811, strikingly pourtray his experience, that they who are living according to the course of this world, fulfilling the desires of the flesh and of the mind, will inevitably discover that the happiness which they seek after, is but a phantom that perpetually eludes their grasp. "Is wealth," says he, "the object of thy pursuit? Thieves may take it from thee.—Dost thou trust in a horse for safety or pleasure? It may prove thy instant destruction.—Is thy confidence in a friend or a brother? These may deceive thee.—Or has the perfection of created beauty captivated thy affections, and become the idol of thy soul? Alas! how often is she, *even she*, made the vehicle of afflictive anguish. Thus frail and thus fallible, has the observation of fifty years, discovered those supports of earthly felicity to be, on *some* of which most hearts have, at one time or other, placed an improper degree of dependence: and from them *all*, a few restless and mistaken mortals, may have successively, but vainly sought for that security and happiness, which can only be found in God. Turn therefore, I intreat thee, disappointed and sorrowing wanderer, whoever thou art; turn to him, who shall neither destroy nor betray thee; but who will if thou confidest in his care and protection, not only feed thee, from day to day, with convenient food, but will also, as thou art faithful to him, do for thee, both in time and in eternity, above all that thou canst ask or think."

It was not only as a messenger of the gospel of life and peace, that our beloved friend became qualified to show forth the praises of him, who had redeemed his soul from destruction; but in the more retired walks of life, (whether the circle within which he moved, was that of domestic endearment, or comprehending, within its wider range, the spiritual interests of many, to whom, by a union of a far higher order than that of natural kindredship, he was tenderly attached,) he was truly a preacher of righteousness. His humble, circumspect demeanour, his meek and patient spirit, and the adoring gratitude to his Almighty Benefactor, which, as a garment, enveloped his mind, powerfully attracted many within its influence, to that spring of all virtue, from whose ever-flowing fountain he derived his own supplies of refreshment and strength. He was one who was remarkably prepared to fulfil the apostolic injunction, "Rejoice with them that do rejoice, and weep with them that weep:" so acutely was his sensitive heart alive to sympathy, that it appeared almost the element in which he breathed. With the bereaved and afflicted he largely partook of their bitter cup, and sought to pour in the balm of consolation. With such as, oppressed and conflicted, wrestled for the blessing, he was often baptized as into deep waters, where he fervently breathed forth his prayer to the God of all grace, for the extension of his preserving and sustaining power; and that unto such, as thus mourned in Zion, might be appointed, "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

To his fellow pilgrims, who, like himself, had advanced into the vale of years, Jonathan Hutchinson would often utter a word to cheer, and to animate them to look with stedfast eye on that gracious Redeemer, whom *he* could speak of, as the light and salvation of all who truly believe in his name. To the middle-aged he was frequently engaged to address the language of encouragement to a diligent occupation with the talents received, that when the solemn reckoning day might come, such might be, through infinite mercy, prepared to hear the joyful sentence, "Well done, good and faithful servant." But the class of society that most interested this honoured elder in Christ, was to be found amongst those who were in the morning of life. For all these he felt a fervent concern that they might yield to the drawings of heavenly love: while towards the visited children of our Almighty parent, who had measurably submitted to the yoke of Christ, his heart yearned with unutterable solicitude; and to many of these he was made a tender, nursing father; to more than a few of whom who survive him, "He, being dead, yet speaketh."

From the following extract from a letter dated third month, 1822, addressed to a young woman, a near relative, for whom he cherished a most tender affection, the reader may derive some instruction; and also encouragement, in seasons of trial, to stay the soul on God. After referring to various parts of the Old Testament, "throughout the whole of which," he remarks, "the love of God to mankind may be traced, I would now draw thy attention to a still higher authority, to one greater than Moses or the prophets, even to that glorious and compassionate Redeemer, whose sufferings for us thou appearest so justly and so tenderly to appreciate. Mayst thou be equally ready to accept with full assurance of faith, the consolations which I think an apostle has told us abound in him; so that, whilst humbled as thou art by the sense of what he suffered, thou mayst equally rejoice in believing that he now sits and reigns at the right hand of his Father, as our Advocate and Mediator, making intercession for us: and having been tempted in all points like as we are, he knows how to succour those who are tempted; and that he is not only *able*, but *willing* to do this, appears from his own gracious assurance, that those who come to him he will in no wise cast out. Indeed, there seems to be every thing in the character of the dear Redeemer, and in the promises of Scripture, that *poor*, *needy*, and *helpless* creatures as we are, can possibly want for example, instruction, and encouragement; and the assurance of the forgiveness of sin, coupled with the declaration of the apostle, that 'it is no sin to be tempted,' has sometimes been like an anchor to my own tried mind, when the storm has beat as from all quarters; a refuge, from which it was not in the power of the enemy, either by his cruel assaults, or his subtle stratagems, to *drive*, or to *draw* me. For this enemy has his *devices*, as well as his *darts;* of both which, some in the present day, as well as the apostle formerly, can truly say they are 'not ignorant;' but the soul which is concerned to build on the Rock, Christ Jesus, is enabled to discove the one, and to repel the other; so that in whatever form the adversary may approach, he is rebuked in a language somewhat like this; 'Get thee behind me, Satan.'"

In some of his later letters, his hope in Christ Jesus, the peacefulness with which he could contemplate a dismissal from this militant state, and his solicitude for the salvation of his fellow beings, are so impressively described, that the compiler is induced again to quote from his own pen.

Fourth month, 1827. "I cherish a hope that, however chequered or painful the path of either of us may be, our friendship—here or hereafter, in a way the most consistent with infinite goodness and incomprehensible wisdom—may prove to have been a union worthy of rational and immortal spirits; and oh! that we may find, in an awful day to come, that these spirits have been washed and made white in the blood of the immaculate Lamb! The more the world and its enjoyments recede from me, and the closer eternity presses on my view, the more I am persuaded that there is no plan of salvation like that of the gospel, by which, 'life and immortality are, in such a very super-eminent manner, 'brought to light,' and, through the agency of the Holy Spirit, that *faith* imparted, which an apostle tells us, is nothing less than 'the *substance* of things hoped for; the *evidence* of things not seen.'"

Fourth month, 1829. "Thy letter has led me into the renewed contemplation of a subject which has long been familiar to me—the life of man as a state of probation and warfare—a state into which, on this fresh review of it, his *entrance* has appeared to me *solemn*, his *abidance dangerous*, and his *departure awful!* and I have been ready briefly, yet fervently, to exclaim; Lord have mercy on thy poor creature thus circumstanced! and, by means of thy own providing, even by the atonement, mediation, and intercession of thy beloved Son, be pleased to reconcile to thyself a world, so pregnant with suffering, and so radically evil!"

On reaching his own habitation after attending the yearly meeting of 1828, he thus writes: "One of the first subjects of reflection with me, after our parting, was the religious annual solemnity which I had just been attending; and which, without reference to this or that man's share in it, I soon found myself able to pronounce, not *technically*, but from *the conclusion of my judgment*, and from the *feelings of my heart*, to have been a solid and satisfactory yearly meeting of a society, to which, though little qualified to serve it, I find myself very nearly united. And as to the *measure of qualification* dispensed to me, I desire not to complain, but rather to be thankful, and (seeing that I came naked into the world) to be willing to leave it, stripped of every thing but the unmerited love of God in Christ Jesus, and depending only upon his righteousness and mercy."

In allusion to some of the trials, which have of later times, been permitted to attend our religious society, Jonathan Hutchinson, who witnessed only the commencement of them, thus expresses himself: "Let not the uncircumcised triumph over us, neither let the rebellious exalt themselves; for though, like Israel formerly, we may be brought very low and deservedly corrected, yet let us not conclude that we are forsaken: for whom the Lord loveth he chasteneth.' And though the enemies of virtue and religion may be many and strong, and those who are opposed to them may appear very few, afflicted and contemptible in their eyes, yet of one important truth both parties may be assured—that the Lamb and his followers will ultimately have the victory; and *who* are these followers of the Lamb? Not mere professors under *any name*, but such as, in every nation, kindred, tongue, and people, through the influences of his Holy Spirit, as their sanctifier, comforter, and guide, follow him 'whithersoever he goeth.' These, according to my apprehension, are the true members of the church, militant and universal, which, though at present in a wilderness and probationary state, shall know an end of their labours and sufferings, and be ushered into that happy land of promise, where sorrow and sighing shall for ever cease, and all tears be wiped away from their eyes."

The venerable subject of this memorial continued, to the close of his life, to possess a vigorous mind, but his bodily strength was, for several years, gradually observed to decline. He attended the yearly meeting of 1834, at which his gift in the ministry, and his qualifications for service in the discipline of the church, were exercised in much tenderness and humility, and greatly to the comfort and edification of his friends. In the second month, 1835, while on a visit at the house of his eldest son, at Chatteris, he was seized with alarming symptoms of inflammation at the chest; and, being in imminent danger, the solemn prospect of death was much before him. His sufferings were great, but the compassionate arm of his Redeemer was underneath to sustain him. He manifested his earnest solicitude for the prosperity of truth, and declared that he had not been following "cunningly devised fables." To a friend who visited him, he spoke nearly as follows: "I have had to pass through deep baptisms; I am ready to think, never deeper. The conflict has at times been great indeed: but in the end I have been favoured to feel true peace." He added, that if he should be then removed, he was prepared—that there was nothing for him to do—nothing in his way—not so much as the weight of a feather to hinder. He became so far recovered as to be able to return home, and, although greatly enfeebled, he enjoyed the society of his beloved family. About two weeks afterwards, on the 31st of third month, he spent a little time in his garden—he appeared remarkably peaceful—his cheerfulness attracted particular attention—it was that of a happy and purified spirit, just taking its flight from scenes of temptation and trial. He sat up later in the evening than he had done since his recent attack of illness. About two o'clock on the following morning, he was suddenly seized with severe paroxysms of pain in the chest, which continued with little intermission for about an hour; during which he was perfectly sensible, excepting for a few seconds, when he appeared to sink from exhaustion. He expressed his conviction that his departure was at hand, and petitioned for some mitigation of his excruciating sufferings. A few minutes of bodily and mental calm were granted, when raising his hands, he uttered the words, "Oh, Beauty; Beauty!" and immediately expired, in the 76th year of his age.

"Through divine grace, how great is man! through divine mercy, how stingless, death!"

In the life of ELIZABETH LINNEY, which was terminated at the age of 30 years, we are presented with a remarkable evidence of the efficacy of that grace which brings salvation, by which her mind was early impressed with the fear of God, preserved amidst much exposure to evil, brought into a precious degree of conformity with the divine will, sustained throughout a lengthened period of disease and suffering, and enabled eventually to meet death with a hope full of immortality.

She was born on the 24th of the seventh month, 1804, at Ripon, in Yorkshire, of parents who were poor and illiterate. Her father was a man of irregular habits, and at length he left his wife and children to enter on a military life, volunteering for foreign service: her mother was in consequence obliged to return again to servitude, and to consign her young children to the care of others. Thus, at a very early age, the subject of this memoir was deprived of the protection of both her earthly parents, and was placed in a family who manifested no regard for her eternal welfare, and but very little concern respecting the formation of her moral character, receiving as inmates, play actors and other persons of a similar description, whose precepts and habits are well known to have a demoralizing tendency on the minds of youth. Thus situated, "He who has promised to be a Father to the fatherless," was with her, and protected her from being ensnared by the evil examples which surrounded her: for though she was occasionally taken by her guardians and their inmates to the theatre and other amusements of the like nature, and was gratified with them at the time, yet the Lord graciously regarded her, and prevented the love of those things from taking root in her infantile breast.

About the fifth year of her age, she was removed from this pernicious association, and placed under the care of her grandmother. At this time she was noticed by some benevolent persons, who at length sent her to a charitable institution, called the School of Industry, where she was clothed, educated, and taken to the national worship on first-days. In that establishment she was taught to read the Holy Scriptures, to use forms of prayer, and to sing psalms and hymns. It was here she first heard that there was a future life;—that there was a heaven for the redeemed, and a hell for those who die in an unconverted state;—that mankind are all sinners;—that they must be reconciled to God;—that this they could not effect for themselves; but that God had sent his Son into the world to save sinners, upon condition that they do unfeignedly repent, and believe and obey his holy gospel;—and that he now sits on the right hand of the Father making intercession for us.

Being much employed in the domestic department, she did not make so much progress in learning as some others; yet she gained enough to enable her to read the Bible, so as measurably to understand some of its truths. She would often recur to the time spent in this establishment with feelings of gratitude to him who had thus provided her a little education.

It was about this time, it is believed, that she was preciously visited with the day-spring from on high, which created living desires after heaven, and gave her peace in well-doing, and sorrow of heart for evil-doing: she knew not what this secret something was that did visit her, and the follies of youth gradually wore these impressions away: but being blessed with an amiable disposition from her childhood, she left the school beloved both by teachers and scholars, at the age of twelve years.

She was engaged as a servant soon after she left school, and obtained the favour of all among whom her lot was cast. She was not with serious persons. It appears that at this time she remained unconcerned about her eternal interests; she however attended a place of worship (the National Church) once in the week.

About the 18th year of her age she was again visited by the Spirit of Truth; and becoming acquainted with a professor of religion about this time, she was encouraged to turn unto the Lord with full purpose of heart; yet she made little or no progress in the spiritual life, till a short time previous to her marriage. On leaving her servitude, and returning again to Ripon, she had an opportunity of attending the Independent meeting at that place, which was helpful to her, though she was unable to unite in their views upon some doctrinal points; nor could she see her way clear to join that society.

At the age of twenty-one years she was united in marriage to G. F. Linney of that place, tailor; and although young in years, she felt much the need of seeking the divine counsel in this solemn engagement; which she believed was not withheld on that occasion.

Almost immediately after their marriage, they removed to York in search of employment, which, providentially, they met with on the day they arrived; for which blessing they were thankful to Almighty God.

They settled there, and she continued her attendance at the Independent meeting, of which denomination her husband was then a member; but Elizabeth could not feel that satisfaction, in the use of those ceremonies which are practised amongst Dissenters, which her soul longed for, and which she believed was to be, and must be experienced, before there is just cause to believe that all is well within.

About the 22nd year of her age, her husband became convinced of Friends' principles; and after much reasoning and inward conflict, she concluded to go to the Friends' meeting one first-day afternoon or evening, which proved *silent,* as to words; but in which she was much tendered by the power of truth operating on her heart; and she returned home in a solemn frame of mind. On being asked if they had any preaching, she answered, "No!" but added, "that she had felt more true satisfaction in that *silent* meeting, than in any other meeting she had ever been at."

The three following meetings she attended were also held in silence, in which she was favoured to partake of that spiritual refreshment which is beyond words; and returned from them deeply humbled and bowed in spirit. Indeed, it did not fall to her lot to hear much outward ministry among Friends for some time, though she continued to go to first-day meetings, as often as circumstances would permit; she mostly felt benefited by attending; and apprehended it was the right place for her to sit down in. She did not immediately embrace all the Christian principles of our religious society; for although satisfied with sitting down in silence among them, she hoped this might be enough; not inclining to take up any one peculiarity without being convinced of its originating in truth, and that the Lord called for its use at her hands. And He whose ways are not as our ways, nor his thoughts as our thoughts, showed her, in due time, that she must adopt some practices which the world, and other religious denominations, consider non-essentials; and which too many amongst us would willingly view in the same light; but—"Oh! that some in our society," she would often say, "knew how much the use of such things do cost some of us, then they could not slight them, nor any longer call them non-essential; for all things are essential to our growth in grace, that the Lord calls for, however small they may seem in the eyes of the carnal, or of the lukewarm professor."

As a wife, she was truly exemplary, letting true wisdom set bounds to her desires, in furnishing the house, and in food and raiment both for herself and her family; yet she loved neatness and cleanliness in the strictest sense of the words; and was, what the Scriptures recommend, a keeper at home, employing all the time she could spare from her domestic concerns, (which were many,) in assisting her husband in his trade. It is probable that too much of this employ, added to the anxiety attendant on business, which at times lay much upon her, on account of the frequent sickness of her husband, induced her to exert herself beyond what proved in the end beneficial. But on looking back to these occasions, she would at times appeal to the great Searcher of hearts, and say, that He knew it did not arise from an impure motive, having no desire after, or love for, great things in this life; lest they should be a snare, and prevent a growth in those that are more substantial. And though somewhat injured by close application, she often expressed the peace she felt in doing what she could, when in health, to advance the temporal advantage of her household.

A good constitution became at length much enfeebled; and removing into the centre of the city by no means improved her health, or lessened her anxiety; yet she would often encourage her partner in life, saying, that though the prospect of things was discouraging at present, yet they had sought the divine will in their earthly steps, and she did believe, that however afflicting things might seem, they would eventually work together for good.

After giving birth to her second child in the tenth month, 1828, her health improved till the spring following, when it began again to decline. Soon after this she began to think of applying for membership with Friends; but here the enemy came in upon her as a flood, telling her she was too illiterate—that she would not be able to answer the many questions that would be asked her—that she was not sufficiently acquainted with the letter of their doctrines, and much more of this kind. These besetments, added to the extremely low view she had of herself and of her Christian attainments, protracted her design, and made the conflict great; but the Lord, who knew how those things arose, cast out that lying accuser, by his mighty power, to whom the praise was given, so that she was encouraged to apply; and was received, together with her two children, in the ninth month, 1829.

Many were her fears that, after all, she should not make that progress, which she saw was necessary for all who would inherit the kingdom of heaven; and many cries ascended to the Lord, that he would strengthen her to hold out to the end—that he would enlighten her by his blessed Spirit, that she might see all the lurkings of the enemy, and be enabled thereby to shun them—that she might be preserved from sitting down at rest after obtaining membership; which there is ground to fear is mournfully the case with some, who supposing that attainment to be enough, settle down, and their "lamps go out."

Her medical adviser had recommended her removal to a more salubrious situation; and her health continuing delicate, and her husband hearing that the master-tailor's situation was at liberty at Ackworth School, endeavoured to ascertain how far it might be right to give up business and apply for it. After taking the advice of some Friends, he concluded to do so; and the offer of his services being accepted, they took leave, in the eleventh month, 1829, of their friends in York, who were very dear to them in the truth; remembering the case of Abraham, to some comfort, though their removal was of a different kind. This parting and going into a strange place, where she knew no one, and under such circumstances, proved a close trial of Elizabeth's faith: but believing it was in the ordering of Providence, she learned in this also to be content: and the change had a good effect upon her health for some time; for which blessing she was indeed thankful to the giver thereof.

In the eighth month, 1830, soon after giving birth to her third child, her health again began to decline: a cough, to which she had been subject, returned with increased violence, and her whole frame became debilitated, which settled in an affection of the spine: so that by the fourth month following, she lost, in a great measure, the use of the lower extremities. Having also been, for some time past, prevented meeting with her friends as usual, she became much discouraged; and not feeling the presence of her soul's beloved so much with her as heretofore, she could adopt the language of the psalmist, when he said, "Why go I mourning all the day because of the oppression of the enemy;" for he was exceedingly busy; yet she continued waiting on the Lord in solemn silence at home; and he at times graciously owned these appproaches, so that she rejoiced in him, and was enabled to call upon him, and pour out her prayers unto him who had seen meet to afflict her, that he would pardon all her faults, and would arise for her deliverance. This he did in due time, and rebuked the adversary, who was as a roaring lion; and made her hope that she should hold out to the end. Indeed, (as a pious writer says,) "It is easy to hope when the Sun of Righteousness shines upon us; but when we have again and again to endure many strippings and deep conflicts, it is not so easy to stand *firm* and keep the faith."

The disease increased, and a visit to Scarborough was advised; but this and other means so far failed, that by the end of the eighth month she totally lost the use of her legs, not being able to move so much as a toe. This unexpected increase of disease, was borne with Christian *fortitude and cheerfulness;* for the Lord was with her, and made her measurably to rejoice in tribulation. Though the increase of this disease, together with other complaints, seemed in the estimation of some to threaten life, yet she believed that her dissolution was not so near as was supposed. She, however, continued to get worse till the end of the year, notwithstanding the efforts of several medical attendants; but she was borne above all, and her faith was strong in the Lord, who made her content and cheerful in these afflictions. And she would often say to her husband, "Though we have trials that few, if any, know of, we have also joys that the stranger meddleth not with."

By the beginning of the year she had regained some use of her legs; and but little good appearing to result from medical assistance, she quite declined it. She gradually improved, and was in a little time able to get about the house, and afterwards to lay aside her crutch. This state of health continued till towards the end of the year; taking the fresh air and using a generous diet, being nearly all she attended to in order to preserve the body; till the alteration and enlargement of a tumour on the back, brought her under serious thoughtfulness; she being informed by her husband at the request of her doctor, that there was a danger that it might soon prove suddenly fatal.

This unexpected information was received with Christian fortitude; and she stated that she did not see as the doctor saw, in this respect, but concluded, she was so poor a creature to judge about any matter of importance, that it was needful to take the precaution to set her house in order. Being asked by her husband, if it should prove fatal at an unexpected hour, what was her hope, she replied, "On the merits of Christ; I have no other hope. I have nothing of my own to bring." And she also gave directions to her husband concerning her beloved children, and other matters of a worldly nature, with a calmness that showed death was not terrible to her.

Her faith remained unshaken as to the final termination of the disease; and the result was according to her expectation; for after a short time of weakness and confinement, she gradually improved. In a few months she was able to attend meeting; which, with a few exceptions, had not been the case since the summer of 1830; and she was thankful for this great favour.

In the following summer she appeared to derive benefit from a month's residence at Scarborough; for which she thankfully observed to her husband, "We have much to cause us to rejoice, yet it must be with fear and trembling." She continued gaining strength for several months, also attending meetings frequently; and before the end of the year, she was able to resume her domestic work with less assistance than for some months before; and she forgot not the Lord that had delivered her; but quickened her pace heavenward; though, for some time, she saw not that she should soon have done with all things here below; she being then so much better as to the body.

Having again in prospect another of those seasons that had always proved trying to nature, she doubted of its termination, which caused her to examine closely her spiritual state. She now devoted all her spare time to reading, especially the holy Scriptures, to retirement, and communing with her own heart; and in these moments of retirement she was frequently overheard in vocal prayer, that nothing might remain in her that would not endure the last conflict. O! the increased fervency with which she addressed the throne of grace as the event drew nigh; though she seldom disclosed her feelings to any one.

This increase of fervency caused her husband to fear the awful hour was fast approaching, when she would have to leave all in this world; and about the end of the second month, an attack of influenza shook her much, and increased a constitutional cough to a great degree.

Being at times reminded that the Lord had done much for her, and brought her through many trials; and that he was able to bring her through this also, if he pleased; she would say, all this she knew, but she could not alter her views upon this event, though her faith stood firm, being in him that cannot be moved.

She was at length reduced very low both in body and mind, thinking herself past hope and deserted of the Lord: but after some days, a Friend sitting with her husband by the bed-side, Elizabeth expressed her fears that she was too great a sinner to be saved; to which the Friend replied to this effect: "Thou knowest that Christ came into the world to save sinners; and that we none of us have any thing of our own that will save us without him." She was also informed that disease prevented her being able to see these things; and the enemy taking advantage of this, caused her these distressing feelings. To this she replied, "Yes, it was;" and afterwards was much relieved from them. She had a great conflict in giving up her husband and children, but the Lord enabled her to do this, and at times to look unto him with confidence.

On first day, the 15th of sixth month, she seemed rather revived, and in the intervals of clearness, told her husband that she felt better; but still believed the time was not far distant when she should die—that she now saw it was disease that had wrought upon her poor mind—that there appeared nothing now in the way—that the work was finished by him who had begun it. She then conversed about the future welfare of her husband and children with great clearness and calmness.

The next day she appeared still better, but said to her husband and sister, "I *now* look forward to my end, with a hope *full* of immortality;" and speaking to her husband of this last trial, added, "I shall soon be beyond the reach of affliction and sorrow."

On third-day morning, the 17th, she altered much for the worse. Towards the evening she appeared to be sinking fast, and on her husband entering the room she said, lifting up her eyes to heaven, "Now I am going to glory."

In the following short memoir is presented to the reader a simple statement of the strong feelings of a mind awakened to a sense of his unregenerate state, in the awful prospect of eternity. May the self-condemnation and anguish of soul, which this humble penitent had to pass through, from neglect of the most important business of life, quicken others in the pursuit of durable riches and righteousness.

ROBERT MOLINE was early in life introduced into an extensive business in London, and his character was highly estimated for uprightness in the concerns of trade. For the last ten years he had resided near Lewisham, where he manifested much kindness to the poor, by his acts of charity and liberality, in relieving their wants; his sympathies were also frequently awakened for those under circumstances of difficulty or distress;

and in numerous instances he promptly stood forward to render efficient aid; but he was not ostentatious in giving, as many acts of his generosity were unknown to his nearest relations till after his decease. Whilst liberal in the appropriation of the pecuniary means committed to his trust, his best friends were apprehensive that the energies of his mind were too much, and too exclusively directed to the prosecution of his worldly concerns, to admit of his giving that attention to the things of eternity which make for true peace in the present life, and lead, through a living faith in Christ, to everlasting happiness in the world to come. Of this he became sensible when laid upon a bed of sickness, with the awful prospect of eternity in view.

He was taken unwell on the 7th of the fourth month, 1836; but his illness did not assume a serious character until about a week before his decease, when he inquired of a near relative who was watching by him, if he was considered in danger. On her cautiously intimating that he was, he most feelingly made this solemn, this awakening reply: "I am not prepared for death in any way!" and in deep humiliation acknowledged his many deficiencies—that he had lived to the world, in a state of indifference to the all-important business of life; and could not now expect to be saved! In this disconsolate state he was exhorted to pray, but felt that he could not, and in the bitterness of his soul lamented that he had resisted religion: adding, "That makes me so wretched now, for I cannot hope to be saved!" Being entreated not to think so, but to believe that God is full of mercy, and will forgive us all our sins, if we pray unto him in earnest, for pardoning grace through Christ Jesus; "Ah, it is impossible," he replied, "I have been too self-willed and negligent to ask forgiveness."

At this time a friend whom he much esteemed, and had desired to see, came to him, to whom with great earnestness, he said, "Ah, you find me in a sad state! I have been a follower of the world—a follower of the world, and nothing else. It is true I attended meetings once in the week, but it was only because I considered it a good moral practice, and a proper example to others: and now what can I do?" His friend entreated him to consider his present convictions as a token that he was not forsaken, because the Holy Spirit was still striving with him; and encouraged him in faith and prayer to cast himself at the feet of Jesus, reminding him, among other things, of those gracious words: "Him that cometh to me I will in no wise cast out." "Yes," he replied, "but my trouble is, that I cannot look with hope to God; I have been a thoughtless, careless liver, disregarding every call that I have had, and breaking every good resolution I have made when invited to think on religion;—I feel there is no hope for me." Much more he expressed indicative of self-condemnation, adding, "I have been a worshipper of mammon;" but it is observable, that he made not the least allusion to any thing he had done, as a plea in his favour, though, as has been remarked, he had so liberally bestowed of his substance to relieve the wants of the poor and necessitous; his mind appearing to be wholly absorbed in reflecting on his sins of omission and neglect.

His friend felt deeply for his afflicted and desponding condition, desiring that he might be enabled to administer to the relief of his troubled spirit, and brought to his view several passages of holy Scripture expressive of the boundless mercy of God in Christ Jesus, particularly that which described the case of the publican in the gospel, "who would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." To this his attention was directed, as affording much encouragement to those who come in deep and reverent humility to the Saviour. After a short pause in silence, his friend offered up a prayer on his behalf, in which he united in deep and fervent breathing. In the course of this interview he adverted with much interest to his beloved children, and spoke of their education, especially in reference to some parts of it, which he now considered exceptionable, and particularly desired they might be discontinued. Being in a weak, exhausted state, he was then left with his kind attendant, and after a time of silence, he said, "Oh, I cannot expect forgiveness! It is so grovelling, so cowardly, to neglect our God until worldly pleasures fail; and then to go to him with fear and trembling. Oh! if I could but live to prove my repentance sincere, I might hope for pardon." She replied, "True love to God is the mainspring of earthly enjoyments; and there is, I believe, no real happiness when the heart is not devoted to God." "I am well assured of that," was his answer; "for I was ever restless; and I now believe that the good are always the most happy. I wonder how I could be so weak as to give up so much of my time and thoughts to the getting of money! Business is a gulph (when followed to excess) that swallows up every idea but the desire for riches." To this a hope was expressed by one present, that if permitted to recover, he would make it of less importance: he replied, "I hope I shall; pray for me." He spoke with great emotion, of the illness of his beloved wife,* saying, "Ah! how I remember my dear Elizabeth now! she frequently desired our prayers; and though she was in such distress, I felt unable to help her. No! I was a stumbling-block in her way." His relation was much affected with these expressions, but endeavoured to encourage him to feel after the presence of his God and Saviour as a source of comfort, not of dread to his mind.

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* His wife, Elizabeth Moline, died after a very short illness, whilst accompanying her husban on a journey in Ireland, in the year 1831.

Late at night the medical attendants arrived, bringing with them another physician, who also took an unfavourable view of his case. Early the following morning a considerable change was perceived, and the physician who had retired to rest, being called, confirmed these apprehensions; indeed, the symptoms were such, as to induce the belief that dissolution was fast approaching. He lay for some time without the power of speech, and as though unconscious of any outward object. When he again aroused, as if from the slumber of death, his first words were, "All is peace! All is love! I have no trouble; Let me depart, proclaiming how good the Lord has been to me a sinner, in giving me such an assurance of pardoning mercy!" After these comforting expressions, his uncle, who was then present, proposed going to London to fetch his mother and aunt to see him, who had arrived there the preceding evening; he heard, and said, "Ah! do; it will be a comfort to them to see me so happy. It has been a great cause of anxiety to my dear mother that I did not think more on religion; but I have ever been striving against conviction." He then desired to be kept quiet until the arrival of his widowed parent. During this interval he heard a portion of Scripture, and appeared engaged in prayer, in much serenity of mind.

It was an affecting sight to those who witnessed the arrival of his honoured parent, bowed under the weight of age, infirmity, and sorrow, to have, as it proved, the last interview with her only remaining child; but she was comforted by the consoling evidence of his having, through the rich mercy of God in Christ Jesus, experienced that change of heart which can alone prepare for a blissful immortality.

On seeing his dear mother and aunt, he expressed the great satisfaction it gave him. He soon began with much calmness to speak of the state of his mind, saying, that all was "sweetness, love, and mercy!" "Mercy extended to one so unworthy" was "wonderful!" He feelingly lamented his past life, that he should have lived nearly fifty years to so little purpose; but believed that his mother's prayers for him had been answered—spoke in strong terms of his sinful state; yet added, that he was enabled to rely on the infinite compassion of his adorable Redeemer, in receiving all who come unto God by him. After this he appeared much exhausted: and when, from a return of fever, a slight delirium ensued, it was evident that his mind continued to be sweetly imbued with a sense of the boundless love and mercy of his heavenly Father;—repeating, that he longed to proclaim it to all the world, if he were able; often expressing the love he felt for those around him; and to his fellow-creatures everywhere. When sufficiently revived to see his dear children, he took an affectionate leave of them with much composure, imparting suitable advice; and particularly mentioned that when reading the holy Scriptures, they should give *attention* to the subject, in order to profit by it; saying, "I have deeply to regret having been a careless hearer and reader." He earnestly desired them to remember their Creator, and pray constantly to him.

From this period he appeared to be gradually sinking, gently passing away with a most composed and sweet countenance, until he quietly ceased to breathe, on the 22nd of fourth month, 1836.

This account of Robert Moline forms a striking contrast to many who have been noticed in the preceding pages, who, through submission to the operation of divine grace, were induced to prefer, above all other things, the "pearl of great price:" even that salvation which is freely offered to fallen man, through him "who gave himself a ransom for all." Those who have been thus concerned to "seek first the kingdom of God and his righteousness," have found it to be a treasure of infinite value, supplying all their need, proving as "an anchor to the soul," when the waves of affliction have threatened to overwhelm, and as a sovereign balm for every wound. How forlorn, on the contrary, is the condition of those who have neglected to seek this *one thing needful!* They are poor, even in the midst of riches; destitute of a pilot, whilst tossed by the varied tempests and dangers, to which all are exposed during the voyage of life; and unable to look forward, with humble confidence, towards that better country, which is seen by the eye of faith, to be the unspeakably glorious consummation of the Christian's hope.

May all who peruse these lines, be incited to diligence in the pursuit of heavenly treasure; not deferring this all-important work until brought to the verge of an awful eternity. For although "God, who is rich in mercy," "and not willing that any should perish," may be graciously pleased to extend the visitations of his love, even to a dying hour, yet how many are suddenly, and as in a moment, summoned to appear before the judge of quick and dead, or are deprived, by disease, of consciousness, and the capability of reflection!

"Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment, leaves
The vast concerns of an eternal scene."

"The memory of the just is blessed." There are many whose hearts are prepared feelingly to respond to this declaration, as applicable to our beloved and honoured friend, MARY STACEY, who was enabled, through the course of a long life, to show forth the praises of him who had called her out of darkness into his marvellous light.

She was born at Kendal in the eighth month, 1755, and was the daughter of Isaac and Rachel Wilson, who were much valued as ministers in our society. She truly honoured them, and ever retained a thankful sense of the goodness of God to her in the blessing of such parents. They were concerned to bring up their children in the fear and love of the Almighty; and in a high value for those views of the spirituality of the religion of Christ, which Friends have believed themselves called to uphold.

In the nineteenth year of her age, when absent from home on a visit, Mary Stacey was much afflicted by the death of her eldest sister. This event, through divine mercy, was made the means of deeply impressing her with the truth, that "one thing is needful." She strongly felt the vanity of her past life, and the insignificance of everything in comparison with the favour of God, whose grace was at that time sweetly drawing her to seek first the kingdom of heaven. She has often remarked, on recurring to this period, that the visitation was not so much one of terror for past transgressions, as a conviction of the unspeakable love of God, and of the blessedness of conformity to his will. Thus, through the operation of the Holy Spirit, was her mind brought into deep contrition and true repentance before him. From this time there was a marked change in her habits and deportment. She became an instructive example of self-denial to her young friends, proving to them that her affections were now set on things above. The light reading in which she had taken so much pleasure, was given up, and the Bible, with books of a devotional nature, became her frequent companions. This was not to the exclusion of works calculated to store the mind with really useful knowledge; for the cultivation of the intellect was ever regarded by her as a duty not to be neglected by the watchful Christian. The death of her beloved mother, not long after the period above alluded to, when in London on religious service, was blessed in its effect on her already awakened mind, to her furtherance in the right way of the Lord; and she may thenceforward be viewed as having entered on that course of usefulness, in which she shone forth conspicuously in after life.

In the year 1751 our dear friend was united in marriage to George Stacey, and became a member of the quarterly meeting of London and Middlesex, in which she was previously little known, and where she felt herself much a stranger: but faithfully endeavouring to serve God, and in watchfulness and humility to follow the guidance of his Spirit, she gained the love, esteem, and confidence of her friends, and for some years acceptably filled the stations of overseer and elder among them.

It was in the year 1793 that she first yielded to an apprehension of religious duty, which she had long felt, to speak as a minister of the gospel. A sense of the awfulness of the engagement, in a mind which shrunk from such a public course of conduct, led her into deep humiliation and secret conflict; but she was strengthened to surrender her own will to what she believed to be the will of her divine master. Her ministry was delivered in the fear of God, being attended by a solemn sense of his purity and holiness, and under the constraining power of the love of Christ; and her engagements in this weighty service, and especially in prayer, were remarkably solemn and instructive; reaching the witness in many hearts.

She travelled in the exercise of her gift in the ministry in the eastern and northern counties, and was alike acceptably engaged within the limits of her own quarterly meeting. She also yielded to the judgment of her friends, in paying visits in different parts of the nation, which were made by special appointment of the yearly meeting; an engagement for which she was well qualified, as well as for service in meetings for discipline, in which, under a lively interest, she took a very acceptable and useful part.

It was her great concern to dedicate the gifts and talents with which she was entrusted, to the service of her Lord, and thus they became improved and enlarged. She enjoyed the society of her friends, and was given to hospitality. Her conversation was instructive and improving, being seasoned with grace, and accompanied by true Christian kindness, rendering the way of righteousness attractive and lovely to others. She feelingly and willingly entered into the concerns of her fellow-labourers in the ministry, and was in various ways helpful to them; and her counsel and judgment as an elder in the church continued to be highly valued. To the young and inexperienced, whose feet were happily turned into the way to Zion, she was a judicious friend and counsellor, being concerned, whilst kindly entering into their circumstances, to direct them to the Lord as their refuge and their strength. Many who are now living have cause to give thanks unto him, in that she was made an instrument of good to their souls.

When in the vigour of her days, and during her more immediate connexion with Friends of London, the latter part of which time she was a member of the Peel monthly meeting, also after her removal to Tottenham, in the year 1808, as long as bodily health permitted, our dear friend was remarkable for her attention to the sick and afflicted, visiting them, and giving herself up to serve them in illness, or when bereft of tender connexions, or brought into trouble from other causes. Having experienced the goodness of the Lord to her own soul, she was often, on these occasions, instrumental, both by example and by counsel, to direct her friends to him who is the physician of value, the comforter of the afflicted.

It was her daily practice, independent of the usual times for assembling the family to read the Scriptures, to retire into her own chamber for the purpose of waiting upon God. These seasons appear to have been eminently blessed to the strengthening of her faith and the deepening of her religious character. It has been often remarked by her family, that her countenance, after these occasions, beamed with unusual sweetness and heavenly serenity, conveying the impression that she had been with Jesus, and thus attracting her children and those around her, to their Saviour, by the persuasive language of example.

The guarded education of our dear friend had preserved her from many of the temptations and contaminations of the world: yet she was often humbled under a strong sense of her many transgressions and her proneness to sin, of her awful responsibility as an accountable being, and of that purity of heart, and holiness in all manner of conversation to which we are called. Thus it was given her to see that the work of sanctification is no superficial thing, but that which ought to become the great business of life. Many and deep were her baptisms; they did not, however, produce gloominess of character, but Christian gravity, which was accompanied with great cheerfulness. She was habitually active, doing with alacrity what her hands found to do. It was her continued concern to be found bearing her daily cross, and the yoke of Christ; and thus she proved his love to be a source of comfort and of hope.

In the year 1816 she was, by death, deprived of her valued husband, whose memory as an upright man, who feared God, and as a faithful elder in the church, is still honoured amongst us. They had lived together as fellow-labourers and helpers, closely united in tender affection and religious fellowship. Our beloved friend bore this heavy trial with much submission, and was enabled at the grave-side feelingly to appeal to the searcher of hearts, and, acknowledging that it was in his fear that she had entered into the union which, as far as related to the body, was now dissolved, to ask for the continuance of his mercy to the end of her days. On reviewing the years of her married life, they present us with a striking and instructive evidence that the Lord in wisdom ordereth the ways of his children, who are concerned to look with a single eye to his guidance.

Our dear friend survived her husband twenty years. Her usefulness continued; her humility increased. It is sweet and animating to look back to the evening of her pilgrimage, when she seemed to be as one waiting for the coming of her Lord, who might adopt the language, "God has been the strength of my life, and he will be my portion for ever." She was a very diligent attender of our religious meetings, and that even to nearly the last day of her life. In this solemn duty, and in her reverent waiting upon God on these occassions, she was a bright example.

The following memorandum was written by her in the year 1828:—"The consideration of my advanced period of life has for some time past awfully affected my mind; and a few days ago a very serious attack of sickness seemed almost ready to announce, that time, to me, should be no longer; the poor frame has, however, been permitted to revive, no doubt in Divine mercy and goodness, in order that the great work of sanctification may be more fully accomplished. O, may I be strengthened to keep this object continually in view, that the few remaining days allotted me in this state of probation, may be rendered a pure offering of thanksgiving and praise, through the mercy of Christ Jesus."

After this period the powers of nature obviously became less vigorous; but the strong sympathy with human woe, which had marked her path through life, continued to shed its influence around her; and when she could no longer administer, by her personal succour, to the help of others, she was still anxious to bestow of her substance for the relief of the poor and afflicted.

The sufferings of the enslaved negro population in our Colonies deeply affected her mind, and she was for many years, conspicuous in her endeavours to promote the benevolent efforts of such as were instrumental in ameliorating their condition.

Her experience was accompanied by a humbling sense of being an unprofitable servant; and in her declining years, in the frequent review of former days, she peculiarly felt that to her belonged blushing and confusion of face. The awfulness of these convictions produced deep contrition and prostrated her soul as in the dust. Under these feelings she was, through the mercy and loving-kindness of the Most High, permitted from time to time to rest, in living faith, on that blessed gospel truth, that eternal life is the *gift* of God, through Jesus Christ our Lord.

After returning from a meeting appointed for the Friends of her own quarterly meeting, on the 25th of twelfth month, 1833, our dear friend remarked that she had, that morning, been much engaged in thinking of the close of all things here; that probably her days would not be many; and how infinitely important it was for her to know her peace made with God. She further observed, that soon after taking her seat in that meeting, the language seemed sweetly sounded in her ears, "Thy sins are forgiven thee, for the sake of Christ;" adding, "My mind has been so filled with peace, that it seemed as if nothing could disturb me."

The devotional language of the book of Psalms was very refreshing to her, to the last day of conscious existence. When little ability remained for listening to general reading, the experience of the sweet psalmist of Israel was heard with thankfulness, as a song of praise ever new. About ten days before the final change, she said, one evening, on retiring to rest, that she felt low, and it would seem a favour if the Almighty saw fit to remove her; but this would be a solemn prospect. On its being remarked to her that her dependence was on the mercy of her Saviour, she replied with unusual strength and animation, "Yes—it is on that, and on that only."

The immediate approach of death was marked by unconscious slumber. She quietly expired wtihout any apparent suffering, after being only two days alarmingly ill, aged 80 years: and we reverently believe that she has joined the ransomed of the Lord, who come to Zion with songs and everlasting joy; and who for ever sing the praises of the Lord God and the Lamb.

James Nicholson, the son of Thomas and Elizabeth Nicholson, was born at Whitehaven in the year 1795. It appears that in early life he was favoured with a sense of the convicting, regenerating power of the Holy Spirit; and yielding obedience to its dictates, he was made willing to bear his cross, and in humility to follow his gracious Redeemer. Being concerned to abide under the sanctifying influence of divine grace, he experienced preservation; and was enabled to become a preacher of righteousness, in life and conversation, and to bring forth fruits to the praise of him whose blessing peculiarly rests on an early surrender of heart to his service.

In the year 1823 he believed that it was required of him publicly to declare to others the unsearchable riches of Christ, and what had, in unmerited mercy, been done for his own soul.

His communications in the ministry were instructive and edifying. He was often earnestly engaged to impress upon Friends the importance of an early dedication of heart, and the need of watchfulness unto true prayer, that a preparation might be experienced, lest the solemn messenger should be sent to any in an unexpected moment.

His views of Christian redemption were clear, sound, and scriptural: a living faith in the atoning sacrifice of Christ our Saviour, being accompanied with a full belief in the necessity of obedience to divine grace in the soul.

In his solemn approaches to the footstool of divine mercy, his mind was clothed with deep reverence, manifesting self-abasement, and much fervency of spirit.

He was often concerned to exhort Friends faithfully to maintain our various Christian testimonies, and that the affairs of the society should be conducted under the influence and direction of divine wisdom.

Love to God and to his fellow men, was strikingly pourtrayed in the character of this dear friend; he was affectionately disposed to sympathize with the afflicted, and through the aboundings of the love of Christ, he was frequently enabled to administer comfort and consolation to minds bowed down in seasons of deep probation.

In the year 1132 he was united in marriage to his friend Sarah Waite, a member of the same meeting; but this endearing tie was, in inscrutable, yet unerring wisdom, early severed.

Having been in a declining state of health, (and the fatal nature of his complaint not being for some time apprehended,) and believing it right to use all suitable means for its restoration, he was induced to take a journey on that account. He reached Carlisle without much apparent fatigue, where, at the house of his brother-in-law, symptoms of approaching dissolution appeared. While the issue of the complaint was hid from his view, he had often to express, in much brokenness of spirit, his resignation to the Divine will, however it might terminate.

On the day preceding his death, which took place on the 9th of sixth month, 1836, a few Friends calling to see him, he entered with much interest and feeling into the state of our society; and concluded some instructive observations in nearly these words: "I firmly believe that He who raised us to be a people, will never suffer the Christian testimonies, of which we make a profession, to fall to the ground: but, Friends, hold to your principles, for we have not followed cunningly devised fables."

A short time before his decease he said to a Friend, "Oh, how my love abounds to my friends! I always loved them; but I think I never felt it so much before: perhaps I am not going to be long amongst you." On the last morning of his life, his dear wife was strengthened to inform him that it was the opinion of his medical attendant that his close drew near; and soon after inquired if any thing rested upon his mind. He with much composure replied, "No; I feel quite resigned, and am perfectly easy in body and mind. If any thing further is required of me, time will be given." He again repeated, "We have not followed cunningly devised fables." He then desired his dear love to be given to many of his friends, and in a short time afterwards very peacefully passed away, at the age of 41 years.

Thus closed the life of our much loved friend. He had, we believe, in time of health, endeavoured to know an establishment on a sure foundation—Christ Jesus, the rock of ages; and thus, through the infinite mercy and loving-kindness of our God, we humbly trust his spirit was permitted to enter into his glorious kingdom, to unite with the just of all generations, in singing praises to the Lord God, and to the Lamb, for evermore.

Joseph Binns, the son of Thomas and Rachel Binns, was born at Exeter, the 11th of the second month, 1774. He was educated at Ackworth School; and on quitting that institution he went to London, and was soon placed as a clerk in the East India House, where he continued several years, exposed to much temptation and very unprofitable company. In after life he frequently recurred to this period with deep feelings of gratitude and thankfulness, recounting the mercies of the Lord in following him with his goodness, and in preserving him from many of those snares by which he was surrounded. He was afterwards many years engaged as a commercial traveller in a concern in which eventually he became a partner, and continued to reside in London until his death.

He was the subject of many convicting and merciful visitations at different stages of his life; but it does not appear that he fully yielded to these manifestations of divine love until the year 1824, when he was attacked with an alarming illness, from which his recovery appeared very doubtful. At this season it pleased the Lord again powerfully and awfully to impress his mind with a sense of his undone condition, and of the fulness and freeness of redeeming grace. The following extracts from a letter written about this time, by a near relation, are descriptive of the state of his mind at that critical period:—

"When laid on the bed of sickness, with the prospect of an awful eternity before him, accompanied with a deep inward sense of his utter unfitness to appear before the tribunal of the just Judge of 'quick and dead,' he was brought into such distress and anguish of soul as words cannot describe; the billows of dismay and despair seemed ready to ingulph him, hardly daring to lift up his eyes and say, 'Lord be merciful to me a sinner.' After having thus to pass through the 'valley of the shadow of death,' and being stripped of all the 'filthy rags' of his own righteousness, with which he had heretofore sought to cover himself, he was enabled to cry out, 'A Saviour, or I die! a Redeemer, or I utterly perish.' After this season of conflict, a ray of comfort broke through the thick darkness with which his path had been surrounded, and he was favoured to witness that there was still 'balm in Gilead, and a physician there,' who was all-sufficient, and ready to heal all his diseases, and to set his captive spirit free. The command, 'Peace, be still,' seemed to go forth, 'and there was a great calm.' His now broken and contrite spirit was prostrated before the throne of grace. He was enabled to pour forth the effusions of a heart overflowing with gratitude for so great a deliverance, and was led to desire, if it should be consistent with the divine will, that his life might be spared a little longer, and that he might be enabled, by devotedness and obedience to the requirings of infinite wisdom, to encourage and animate others, by example as well as by precept, to follow on in that path which alone leads to true rest and peace."

Our dear friend was mercifully enabled to bow in submission to these renewed extensions of divine love; and after many conflicts and deep baptisms of spirit, he gave up to what he believed to be the divine requiring, and in the year 1830 appeared in a few words as a minister in our religious meetings. Continuing watchful and faithful to the discoveries of the light of Christ, he was enlarged in his gift, to the comfort and edification of his friends.

His communications were weighty and impressive, and delivered in the life and power of the gospel. He often appeared like one who felt as if standing on the brink of eternity, whilst pleading with his friends, and seeking to persuade them by what he had himself known of the terrors of the Lord for sin, and by those mercies of which he had so largely partaken, to flee from the wrath to come. On these occasions love, christian love and humility, were conspicuously the clothing of his spirit, earnestly desiring the salvation of all, and especially exhorting the youth, that by an early submission to the visitations of the love of God to their souls, they might escape those conflicts and trials which he had passed through, in having so long resisted the offers of divine grace.

Considering himself, to adopt his own expressions, as a monument of divine mercy, and as a brand plucked from the burning, he was a tender counsellor to those under conflict of mind, exhorting them to lift up their heads in hope, and cast themselves in living faith upon the mercy of God in Christ Jesus—that mercy which had so eminently followed and sustained *him*.

Towards the end of the year 1835, in company with our friend Robert Alsop, of Maldon, he paid an acceptable visit to the families of Friends of his own monthly meeting. On returning the minute granted him, in a very feeling and broken manner he acknowledged that he could adopt the language, "Return unto thy rest, oh, my soul, for the Lord has dealt bountifully with thee." And in alluding, a short time before his decease, to this engagement, he said that he had been wonderfully strengthened to perform it to his own admiration and peace of mind.

The last illness of this beloved friend was of short duration, and attended with much bodily suffering. At one period he was permitted to experience the buffetings of the adversary; yet he could acknowledge that his faith and confidence never wholly forsook him; and though he could not clearly see how the illness might terminate, he believed his release was near at hand, and hoped to be preserved in patience, to wait the appointed time. At one time he repeated the text of Scripture, "In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; that where I am, there ye may be also." At another time he exclaimed, "O! death, where is thy sting? O! grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." And he signified what a mercy it was to know that his innumerable sins and transgressions were washed away in the blood of his

Redeemer. The day previous to his removal he said, "I die firm in the faith of my dear Redeemer, and in the principles professed by our worthy predecessors;" remarking that he had passed through many deep baptisms, on account of those who were in any degree departing from those principles: also that his mind, at that season, was peculiarly clothed with love for them, accompanied with ardent desires that they might be all favoured to meet in a blessed eternity. He was deeply exercised for the prosperity of the church at large, and for the universal spread of the gospel; also, that none might be discouraged at the apparently low state of our society; but keep their eye steadily directed to that power which alone can preserve on the immovable foundation: and he was afterwards engaged in prayer for exercised individuals, that they might be enabled "to look upon Zion, the city of our solemnities," and to behold "Jerusalem a quiet habitation." He expressed to his wife shortly before his close, that every cloud was now removed, and the change to him would be unspeakably glorious. His last hours were almost wholly employed in thanksgiving, adoration, and praise, for the bright prospect vouchsafed to him of an entrance into the mansions of eternal bliss.

He died the 19th of second month, 1836; aged 62 years.

In the following account of SARAH GREEN of Philadelphia, North America, we have an example of the meek and humble Christian, endeavouring to perform with cheerfulness and alacrity her various social and relative duties, and so to follow her divine master in the obedience of faith, as to "adorn the doctrine of God our Saviour."

She was born in the year 1807, and from a child was remarkable for her frail and delicate constitution, as well as for the sweetness of her disposition, and the suavity of her manners.

Educated under the watchful eye of her mother, (her father having died when she was but three months old,) though she departed from the strait and narrow path, to participate in some of the vanities and frivolities too incident to youth and gay society; yet she appears even then to have felt, and in some measure to have given heed to, the convicting and restraining influence of that grace and good spirit, which was secretly at work in her heart; and early to have been led to see the emptiness and deceitfulness of the pleasures and customs of the world. Still, however, she struggled on, without a perfect willingness being wrought in her, to turn her back upon the allurements of the world, and to take up her daily cross as becomes a true disciple of a crucified Lord; when the unexpected death of her beloved mother (who expired suddenly while they were alone together) broke up all her false rest, cast a thick shade over every pleasant picture, and aroused her to a more just sense of the inestimable value of time, the danger of delay, and the awful responsibility resting upon her as a candidate for eternal life. This event occurred when she was in the twenty-fifth year of her age.

She was now prepared to make a more full surrender of her will to the divine will: and in humble reliance upon him who was calling her to glory and virtue, and with the strength which he mercifully vouchsafed, she strove to follow him in the way of his leadings. And as in simple obedience she yielded to the teachings of the Holy Spirit, and complied with his requisitions, as manifested in the secret of her heart, she was led along step by step, and broken off from one thing after another, until old things were done away, and all things became new.

In the progress of this great work, she found that it was necessary for her to give up the pleasures, the honours, and the vain customs of this world, and to come into much plainness and circumspection, passing the time of her sojourning here in fear. She appears to have endured many sore conflicts of mind, before she was made willing to lay aside her fashionable attire, and clothe herself with that simplicity which she saw was becoming the character of a follower of Christ. This reluctance was attributable, not so much to any great delight which she took in adorning her person, or an attachment to gay clothing, as to an unwillingness to make an open renunciation of the world, and confess Christ before men, lest she might not live consistent with such a profession. But when, finding that nothing less would do, she yielded herself a willing sacrifice, her reward was great, and it may be truly said, that through mercy, her adorning became that which in the sight of God is of great price, even the ornament of a meek and quiet spirit.

The following extracts from a manuscript, found among her papers after her decease, appear to be descriptive of her feelings about this time.

"This was a day of tender visitation to my poor, tossed mind, and may it never be remembered by me but with feelings of humble, reverential awe. I was often led to contemplate, what progress I was making Zionward, or what return I was making for the unmerited blessings so bountifully bestowed upon me; and as my feeble cries ascended to thy throne, most Holy Father! thou didst cast on me a look of benign mercy, which caused me to hope, and cry mightily to thee. Thou didst, in an admirable manner, listen to my pleadings, and incline thy gracious ear to me: and in a pardoning voice thou seemed to say to my contrite soul, 'Thy sins are forgiven thee' 'This day is salvation come to thy house.' Oh, most gracious Father! may this divine visitation never be effaced from my memory; may thy tender dealings with me at this time excite me to press forward through every difficulty; and may I often revert to the day of my espousals, when I covenanted with thee, O Lord, that if thou wouldst be pleased to give me food and raiment, I would follow thee whithersoever thou wouldst lead me. My spirit was tenderly bowed when I reflected upon thy many slighted favours, and at the idea of being arrested by the strong arm of death, and summoned to appear at the dread tribunal, to hear the judge pronounce the awful sentence, 'Depart from me, I know you not.' No language can express the horror that seized my mind, at the thought of being for ever excluded from my maker, preserver, and redeemer. It was then I saw myself a poor guilty creature, hastening to a never-ending eternity. It was here I found the efficacy of being enabled to apply to the physician of value. And blessed for ever be his power; for none save him alone, who inhabits eternity, could have given me strength to prostrate my soul before him. * * * * It was then my chains were loosened, and the Egyptian bondage broken. My tears flowed incessantly: they were tears of joy, for I had found him whom my soul loved; he led me to his banqueting house, and his banner over me was love. Oh! what a signal favour, to obtain what I had so long sought for. From the depths I had often cried in the silent watches of the night for mercy, mercy, ere my redemption had drawn nigh; and I had felt the secret influence of grace, and the drawing cords of his love, often to lead me into retirement; to commune with my own heart and be still. Ah, what are all the gratifications of this vain, fleeting world, compared to the feelings of those who have *overcome* the world! How consoling, through faith, to experience the operations of his spirit upon the mind: 'being justified by faith, we have peace with God through our Lord Jesus Christ.' I retired to bed, but not to sleep, and there continued in fervent supplication, until the day dawned, that my dear Redeemer would be pleased to keep me humble and submissive to his holy will. 'Weeping may endure for a night, but joy cometh in the morning.' I arose in the morning refreshed, but not with sleep: I had wrestled and obtained the blessing of peace, for he never bade the wrestling seed of Jacob seek his face in vain. I had a sympathising interview with my dear ——. She strengthened and comforted me in my resolution, and wished she could make the same surrender. I can acknowledge with David, 'Thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent.'

"Language is inadequate to describe the sweet peace that possessed my mind in this simple act of obedience. Here let me set my seal, that the Lord is a rich rewarder of all who seek to serve him in true humility. And, as faithfulness is abode in, he will carry on the work that he has graciously begun. As willingness on my part is necessary for the completion of the work in me, Oh! be pleased, thou precious lamb, to intercede for me at thy Father's throne; that he may supply me with sufficient grace to perform his holy will; for I am truly sensible that of myself I can do no good thing. 'Keep me in the way I should go, for thou hast been pleased to anoint my eyes with the eye-salve of thy kingdom; and cause the dark shades of night to be dispelled, and the day to dawn. Oh, may the morning, in thy appointed time, when thou hast accomplished thy design in me, arise without a cloud; and if consistent with thy divine will, when the silver cord is about to be broken, oh, be thou near me, and cause my evening sun to set in clearness, that I may behold thy face, and sin no more."

As has been before observed, her constitution was a very frail one, and she became subject to an affection of the head, attended with severe pain and sickness, which frequently confined her to her chamber. She was, however, when able, a diligent attender at her meeting; often going there when she would not venture out to other places.

Her tender and affectionate feelings rendered her peculiarly calculated to sympathise with, and console those in distress, whether from sickness or poverty; and when her health would admit, much of her time was spent in visiting and assisting such; taking care, however, that her alms should not be done before men, to be seen of them. But as she was obliged to pass much time in her chamber, she was anxious it should be employed beneficially to others, as well as profitably to herself; much of it therefore was occupied in having garments made, to be distributed among those whom she might, at some future time, find in want.

The frequent recurrence of the attacks of disease in the head, after some time affected her sight, so that for a while it appeared probable that she would be deprived of that most valuable sense. The anticipation of so great an affliction called forth no repining or murmuring; and in a letter to a friend, written when she had somewhat improved, she says, "I thought speedily to have answered it, [a letter received,] but my eyes have been so weak, that I could not use them. I have fervently craved that I may improve by this affliction, and that my spiritual eyes may be directed to the source and centre of all good—that I may be favoured from day to day to apply to the ever-flowing fountain, to supplicate for grace sufficient to enable me to be resigned, should it be the will of my heavenly Father to deprive me of the organs of sight. May no murmuring thoughts escape from me; for surely my heart ought to be filled with gratitude, and my mouth with praises, to him who hath bestowed such countless blessings on me."

Though anxious to have her mind fixed upon things above, and desirous to promote the cause of truth by encouraging others in their efforts to serve him whom her soul loved, yet was it more by example than precept; a fear prevailing in her heart lest religious experience should be made too much the subject of common conversation. During her lingering and suffering illness, however, she bore emphatic testimony to the necessity of a practical belief in the doctrines of the gospel, and ceased not, while strength remained, to praise and magnify the mercy and love of her crucified Redeemer.

In the winter of 1836—7, she was taken ill, and reduced so low, that very little, if any expectation was entertained of her recovery. She herself believed that the time had come, when she would be called to give an account of her stewardship. Through the whole course of this illness, though reduced very low in body, her mind was mercifully preserved in peaceful, calm resignation to the divine will: and her belief was often expressed that if it should be the Lord's will to take her then, she should, through the mercy of her crucified and risen Saviour, be permitted to enter that city, not one of whose inhabitants can say, I am sick.

But contrary to all probability, she slowly recovered, so as to be able once more to be about the house, and once or twice ventured out to meeting. She, however, had not regained her accustomed strength, when the warm weather commenced; and in the seventh month of 1837, she went into the country, accompanied by her sister, for the purpose of recruiting her health, at the house of a dear Friend, where they had been accustomed for many years to spend part of the summer.

Having taken cold a day or two after her arrival, she was seized with a chill; and fever coming on, accompanied with severe pain in the chest, and difficulty of breathing, she was at once confined to her bed. The violence of the disease rapidly increased, and she was soon so much reduced, that it appeared likely to terminate life in a few days. Though it was a severe trial to be absent from home at such a time, and her anxiety was great on account of her dear and only sister, from whom she had never been separated more than a few weeks, yet she cheerfully acquiesced in this dispensation of Providence, and observed that all things were ordered aright and for the best by her divine master; and that if it was his will she should die there, she believed he would make it easy for her sister to give her up.

The disorder being checked, her strength a little increased, and her physician being desirous she should be removed to the city, she was taken home. In the morning before starting, she had an affecting and solemn interview with the members of the family, several of whom were young in years. She endeavoured to impress upon them the necessity of living a life of holiness; entreating them to remember their holy Redeemer, what a sacrifice he had made for them, and that nothing was too near or too dear to be parted with for his sake; to love retirement; and assuring them that if they were faithful to their Saviour, he would indeed keep them in the day of trial.

She expressed her deep gratitude and thankfulness to her heavenly Father, at being permitted once more to return to her own chamber, and evidently from her serious manner, and reverent frame of mind, was anticipating the event which awaited her. On the morning of the fifth of the tenth month, on awakening from sleep, and being asked how she was, she replied, better; and then, with an animated countenance, exclaimed, "Oh, the light, the light, the ineffable light! my Father, my Saviour, my God! Ah, this is life, peace, and assurance for ever." And throughout the course of the day, she repeatedly said, "How wonderful that poor unworthy *I*, should be so peaceful, so unspeakably happy; my Saviour, my precious Saviour, is very near."

To her physician she said, on the morning of the

6th, "I have no pain, but am very weak. Dost thou not think it is the approach of death? I have prayed, oh, how earnestly have I prayed, that it might come; but I do desire to be patient. Oh! nothing will do at such a time as this, but a firm belief, a full belief, in the dear Saviour. Oh! how precious a thing it is to feel him near to support me. He does support me. The world has long been receding from me, and through mercy, I have been very much weaned from it, and brought to love my dear Saviour more and more."

She was grateful for the comforts she enjoyed, and in speaking of them, said, "Oh, remember the poor, the sick poor."

Seeing her sister much affected, she said, "We have a most merciful high priest, touched with a feeling of all our infirmities; he will, I believe he has, forgiven;" and recommended prayer to God, and a firm belief in his promises.

Throughout the whole course of the 10th, she was almost constantly employed in ejaculating praise and thanksgiving to her merciful redeemer, frequently saying, "Praise to God, praise to God." In the evening she said to a young woman, who was assisting to make her comfortable for the night, "How much I am obliged to thee for thy many kind attentions to me;" adding, "we are all fast approaching that blessed city, I, in particular, where the faithful followers of the Lamb will meet around his throne. Oh! I do love thee, because thou lovest the dear Saviour.

On the morning of the 11th, she broke forth, "Love to God, love to God, peace on earth, good will to men; oh, my mouth is full of praises, and should be all the day long." A friend saying to her, "Thou seemest to dwell in love, making good the declaration, 'God is love, and they that dwell in him, dwell in love;'" she replied, "Yes, oh yes; and what mercy that such a poor unworthy creature as I am, should feel as I now do; favoured with such a hope, that there is a mansion prepared for me in the kingdom of heaven. I am happy now, while joy unspeakable and full of glory awaits me." Upon its being remarked that she appeared to suffer much, but that it was only the body, she said, "Yes, only the poor body, all is peace, sweet peace within." She continued to grow weaker throughout the whole course of the day, and the difficulty and pain of swallowing was so great, that she was unable to take any thing but a little drink occasionally by the tea-spoon. On awakening from a short sleep, she called out, "Oh! my Saviour, my Saviour!" and then said, she had had a little glimpse of the pearl gate, and sweet spirits ready to convey her happy spirit home. Toward the middle of the night she sunk so low, that those who were watching with her thought she was about departing; and one remarking that she seemed not very far from the end of her journey, the heavenly Jerusalem, where the Lamb which is in the midst of the throne would feed her, and lead her unto living fountains of waters, she opened her eyes, and with a sweet voice said, "Oh! yes; and why don't you say, farewell." She again revived a little; and in the morning observed, "I was a little disappointed last night; I thought I should have gone to my Saviour, but the poor body was not quite ready. I desire to submit, O God, to thy will." She continued growing weaker and weaker throughout the morning, but so long as her voice was audible, it was employed in praising her Maker; and about three o'clock, on the 12th of the tenth month, 1837, her redeemed and purified spirit was released from its tabernacle of clay; to be joined, we doubt not, to that innumerable company, which, having come out of much tribulation, and washed their robes, and made them white in the blood of the Lamb, are before the throne of God, and serve him day and night in his temple.

The memory of our late dear friend, EDWARD ALEXANDER, of Limerick, being precious to many, the compiler has been induced to insert a brief account of him, in the hope that his instructive example of dedication and obedience, united with the Christian graces of humility, faith, and love, may prove animating and encouraging to those who are endeavouring to follow the Lamb whithersoever he is pleased to lead them.

He was born in the year 1788, and was the eldest son of Samuel and Deborah Alexander, of Limerick; to whose religious care over him, he attributed, under the divine blessing, his being preserved in his youth from falling into great evils. He was led to seek an acquaintance with his God at a very early age. In reference to this period of his life, when perhaps not more than seven years old, he says, "Being in a lonely place, I suddenly felt a solemn calm and quiet come over my mind, under which influence I felt deeply humbled, and beheld myself a poor miserable sinner: and so much was my spirit contrited before the Lord, that I prostrated myself on the ground in much brokenness, and was, I think, made to feel so much of his goodness and mercy, as made me long to love, follow, and obey him."

As his mind developed, he manifested a social, kind, and benevolent disposition; feeling for the sufferings of his fellow creatures in poverty and distress, and assisting in various ways to administer to their necessities. During this time it appears that in condescending goodness and mercy, that power which had tendered his youthful heart, still followed him as the reprover for sin, in those follies in which the unregenerate mind is prone to indulge.

In the year 1817 he was married to Jenepher Fisher, of Youghal; and soon after taking this important step, he was favoured with a renewed sense of the danger of his situation as it respected his eternal well-being. It appears, however, that these convictions of divine grace were not sufficiently yielded to, but the visitations of the heavenly Father's love were still mercifully extended towards him, until, at length, he was made willing to surrender himself into the Lord's hand, and to forsake those things which he saw to be evil. The following memorandum, in which he commemorates this period, evinces that he became earnest in the pursuit of substantial good: he says, "I began to hunger and thirst after righteousness, and this drew me to practise retirement, and to feel for ability to pray to my heavenly Father, against whom I knew I had sinned." In these exercises he had much to contend with, from the assaults of an unwearied adversary, yet was preservation graciously vouchsafed; and being made willing to endure many conflicts, deep provings, and humiliations, he was prepared for usefulness in that cause which was now become precious to him.

About this time he writes, "As I became measurably sensible of the Lord's gracious and remarkable dealings with me, I had, at times, a belief that it might be required of me to testify of his goodness to others. I have reason to believe, that it would not have been thought, by many of my friends, at all probable that this would have been my allotment in the church; for I did not possess so enlarged a natural understanding as many, neither was I favoured with what is generally called a liberal education. And although I am perfectly aware that these qualifications are not necessary in the constitution of true ministry, yet when they are in complete subjection to the Spirit of Truth, they may be valued as servants in their places; so that, on a retrospect of the past, that saying of the apostle is made good in my experience, 'God hath chosen the weak things of the world to confound the things which are mighty.'"

The belief thus recorded by our beloved friend, that it might be required of him to testify to others of the Lord's goodness, was realised in the year 1829, when he felt it his duty to enter upon this line of service in our religious meetings, and at the close of the year 1831 he was acknowledged a minister.

From this time he diligently occupied with the gift entrusted to him, being much engaged in the service of his divine master, both in visiting the meetings throughout the nation, and the families of Friends in several of them; he had also many public meetings, frequently holding such in places where none of the Society of Friends resided. These engagements were sometimes of a very trying nature, from the prevalence of ignorance and superstition; but feeling that he was not his own, and had not gone forth in his own strength, he was enabled firmly but meekly to withstand in the evil day, and to wield "the weapons of his warfare," which we have reason to believe were in some instances "mighty through God to the pulling down of strong holds." He was eminently fitted for this arduous service, his kind, humble, and truly Christian deportment, making way for him in the hearts of the people; and both on these occasions and in his religious labours amongst the inhabitants of his native city, where he was much beloved, he appeared to have been clothed "with the armour of righteousness on the right hand and on the left."

On the appearance of cholera in Limerick he was concerned to address the people in several of the streets, and he held two meetings with the inhabitants. In the following year he apprehended it to be his duty to publish a solemn warning to the people of Ireland, in reference to that awful visitation, calling them to repentance: this address being united with by his monthly and quarterly meetings, was, in accordance with his concern, posted up in most cities and towns throughout the kingdom.

For the youth of our religious society he was deeply interested; greatly desiring that they might "grow in grace, and in the knowledge of our Lord and Saviour

Jesus Christ:" living in the fear of their Creator, obeying his commandments, walking humbly before him, and not following the customs and fashions of a vain delusive world.

Wherever his lot was cast, the sick and the afflicted shared his sympathy, and he often addressed the language of encouragement to the mourners in Zion. He was concerned to warn the careless, and such as refused to listen to the reproofs of instruction, or who were resting in a profession of the truth, without submitting to its regenerating power.

In the year 1835 he attended the yearly meeting of London, and was engaged as a minister of the gospel in different parts of England, Scotland, and Wales.

In the early part of 1836, being liberated for farther service in Ireland, he visited some of the meetings in Leinster province, and the meeting of Cork, whence he returned home at the latter end of the seventh month.

In the retrospect of these engagements he feelingly acknowledged being favoured with the reward of peace. On the following first-day he was engaged in his own meeting in a very remarkable and weighty manner; and in a few days after was seized with severe illness. In the course of his disorder, which was attended with much suffering of body, he was at times depressed in mind; but even then his remarks were very instructive: he frequently spoke of the deep exercise he felt on account of others, and was often engaged in supplication for his family and for the society generally.

The day before his decease, he prayed nearly as follows: "Oh Lord God Almighty! I acknowledge my sins, my omissions and commissions, from my youth up to the present day: yet, O Lord! be pleased in thy mercy to look down upon us and regard us, for we are brought very low: thou dost not afflict willingly, nor grieve the children of men; and be pleased, O

Lord! whichever way it is, soon to say, 'It is enough.'" Shortly after this period his pain subsided.

A few hours before his close, in adverting to the prospect, he said, "the will of the Lord be done;" and after a pause remarked, "'Tis awful to contemplate it; but to me it is fraught with holy resignation." In addressing his elder children, he said, "Press towards the mark for the prize of the high calling of God in Christ Jesus. What a blessing it is when our sins go beforehand to judgment. The Lord is my strength and my stay; he also is become my salvation: what more do I want?"

In a letter from a friend, containing some particulars relative to the decease of this dear friend, he says, "His sun has for ever set, but with a brightness which induces us to turn from selfish sorrow, to the glorious fruition of the faithful servant welcomed by his Lord.

"During his illness he appeared not to have any clear view of his close, but waited as he himself expressed, like the passive clay, only desiring, if he were taken, to be favoured with a clear evidence of acceptance. Thus his mind was preserved without weight or burden on his own account, until, in his Master's time, the desire of his heart was fully granted; and about three hours before his death, he thus expressed himself: 'I cannot perceive a shadow in the way of my spirit being joined to saints and angels, and the spirits of just men made perfect, whose names are written in heaven.'"

At his desire several Friends, then in the house, were assembled in his chamber, and, in a weighty and impressive manner, he said, "I proclaim it, not with the fear of a dying man, that it is not by works of righteousness which we have done, or by any works of our own, that we are saved. I protest before you all, that I have no hope of salvation but in the mercy of God, through Jesus Christ our Lord. We have not followed cunningly devised fables, when we made known unto you the power and coming of the Lord Jesus, but the pure, living, and eternal substance. 'Strive to enter in at the strait gate.' 'Call upon me in the day of trouble, and I will answer thee!' This is a trying time—this is a proving time—this is a sifting time."

To his wife he said, "'Leave thy fatherless children, and I will preserve them alive; and let thy widows trust in me.'"

As his close drew near, he was evidently engaged in mental supplication, concluding vocally with the words, "Thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

The foregoing solemn communications, particularly the concluding words, were delivered in a remarkably strong, clear voice, and attended with much of the power of the Spirit: at the conclusion he asked to be laid down, and, as if he had nothing more to do, scarcely moved afterwards; but continued to breathe shorter and shorter, until about five o'clock in the evening of the 6th of tenth month, when, without the slightest struggle, he passed away; and we doubt not his purified spirit entered into its everlasting rest.

THOMAS RICHARDSON was born near Sunderland, in the year 1773, being the only child of Thomas and Frances Richardson, by whom he was brought up with much tender solicitude, receiving a judicious and guarded education in accordance with the principles of our religious profession; and there is good ground to believe that the divine blessing attended their endeavours. He appears to have been favoured in early life, with the tendering visitations of divine love, a remarkable proof of which occurred when he was only seven years of age, in the expression which he then gave to the breathings of his soul for the good of others in a paper which he addressed "To all little children;"

inviting those who had not yet become acquainted with the voice which called Samuel, to endeavour to feel the presence of the Lord near, that he might show them, in the light of Jesus Christ, the way to everlasting life; and reminding them of the joy which it gave an apostle to find "children walking in the truth."

These sweet impressions appear to have been from time to time renewed. At the age of twelve years, the desire which was raised in his mind for the maintenance of a right concern in our assemblies for divine worship, is thus expressed: "At meeting this morning was brought to my remembrance the command of the Lord, through his prophet, 'Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people.' I thought there was need for the trumpet to be sounded, to awaken us to diligence; that we ought, at such times, to sanctify a fast to all outward thoughts, that we might make it a solemn assembly, and be gathered to that fountain of living water, where we may be refreshed." In reference to this period of his life he afterwards writes, "When about twelve years of age, and even for several years before, desires after good were raised in my mind; but when about seventeen, religious impressions so far prevailed, that I became, in a good degree, devoted to the will of God. I then saw the necessity of daily waiting upon him, for the holy influences of his pure Spirit."

As he continued to cherish this frame of mind, the cause of truth and righteousness became very precious to him; which was evinced by a humble, circumspect life and conversation, by active endeavours to promote the moral and spiritual welfare of mankind, and especially by the devoted and faithful manner in which he rendered to the society of which he was a member, such services as were presented to his view, as being in the line of his religious duty to perform.

In the various relations of life, the meekness and kindness of his deportment, combined with an intelligent and cultivated mind, were such as greatly to endear him to his family and friends; and the religious sensibility which pervaded his mind, frequently shone forth instructively to those who enjoyed the privilege of social intercourse with him. Conspicuous, also, was his grateful and humble sense of the goodness of his beneficent Creator, both spiritually and temporally extended to him. In 1799 he was united in marriage to Elizabeth Backhouse, of Darlington, who survived him; and in 1805, he writes thus in his diary: "Abundant have been the favours and mercies of providence to me, all my life long, for which I desire to be sufficiently thankful. That I may be enabled to walk acceptably before my gracious Creator, for the remainder of my days, is my earnest desire; and for my dearly beloved wife and children the same solicitude fills my heart: that as we have been blessed together in time, we may be blessed together in a glorious and happy eternity."

In the year 1806 he was appointed to the station of an overseer in our religious society, and in 1814 he was acknowledged as a minister. His first public communication in that capacity was in 1811, being a sweet exhortation to his young friends to walk "in the fear of the Lord." He was concerned to occupy with the gift committed to him diligently and faithfully, and he became an able minister of the gospel of our Lord and Saviour Jesus Christ.

His desires were earnest, to use his own language, that it might be his daily concern to dwell so near the fountain of divine good, as to be able to distinguish its genuine streams, and to be carried along thereby in all his religious exercises; and that he might come up, with a degree of holy stability, to the standard which he had been enabled to support; but this he was well aware, could only be the case, as he was clothed with the whole armour of God.

He was greatly concerned that he might minister in the ability which God giveth, carefully waiting in his holy fear. On one occasion he writes, "I feel a renewed solicitude that the sacred cause may never suffer through *me*, as a weak advocate." Again he writes, "At meeting, near the close, I had a gentle draught to express a few sentences, to which I yielded; being desirous whenever I may take a retrospect view, to be able to adopt the language, 'Lo, I have not refrained my lips, I have not hid thy righteousness within my heart, O Lord, thou knowest!' I have, according to my measure, 'preached righteousness (even) in the great congregation!' May I be increasingly vigilant and careful that my day's work may keep pace with the day, and that I may be *always* ready!" But, whilst thus desirous of being found faithful, he also felt the necessity of standing in resignation to the will of him, who is the head over all things to his church, having at times to experience, even the conditon of an ambassador in bonds. On one such occasion he writes, in allusion to the last time he had been engaged in the capacity of a minister, "I have not since felt an impression of duty to speak, but often a sense of my unfitness for the work. The prayer of my heart has been, that no individual of the congregation with which I meet, may suffer from my continued silence; that the Father of mercies, and God of all consolation, may supply every one's need, through Jesus Christ, to the glory of his own power."

Not long before the commencement of his protracted indisposition, a deeper baptism awaited him, which he thus describes:—"15th of ninth month, 1833. After a long season of deep depression and inward poverty, in which there has not, for many weeks, been ability experienced to minister in any of our religious meetings, (on the contrary my mind has been, in various ways, tossed and tried,) I have been encouraged to believe that if this dispensation be rightly abode in, it may contribute to my spiritual benefit; and, possibly, be the means of preparing me for some future usefulness; as it may tend to deepen and refine, under his blessing who changed the water into wine, and is able to sanctify every cup; and to change that which is comparable to mere water, into the wine of the kingdom, blessed be his name for ever! The language which seemed to carry consolation to my heart, this afternoon, was that of the Holy One by his prophet Isaiah: 'O, thou afflicted, tossed with tempest, and not comforted; behold I will lay thy stones with fair colours, and thy foundations with sapphires. In righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear: and from terror, for it shall not come near thee!'" This consoling promise was afterwards abundantly verified in his blessed experience.

In the autumn of 1833, he had an attack of severe indisposition, and was confined for a considerable time to his bed; but although this illness much affected his bodily frame, he was favoured to be preserved in cheerfulness and serenity of mind; and after a confinement of several months, he was so far restored as to be generally able to attend our meetings for worship, until within ten days of his decease; on many of these occasions labouring earnestly and affectionately in the love of the gospel.

In the last meeting he attended, he was engaged in ministry, addressed especially to the youth; that class of society which had been the object of his earliest solicitude:) *entreating them in a striking and emphatic manner*, to surrender their hearts to the Lord's service, reviving the words of Solomon, "Remember now thy Creator in the days of thy youth," reminding them that they know not when the undeniable messenger may be sent; for "At such an hour as ye think not, the Son of man cometh." "Oh," said he "how has my soul longed and prayed for those present, that 'our sons may be as plants grown up in their youth: and that our daughters may be as corner stones, polished after the similitude of a palace.' " He entreated his young friends to give up early: for the Lord loveth an early sacrifice; and he impressively declared, that in the whole course of his life, he had never heard or read of any, however old, who thought they had begun the work of religion too soon: "for," said he, "it will be found to be the guide of youth; the stay and support of the meridian of life; and the solace of old age, to those who are permitted to attain to that period." He was then led into a beautiful and instructive illustration of the parable of the prodigal son, contrasting the condition of him to whom the Father addressed the endearing language, "Son, thou art ever with me, and all that I have is thine," with the deplorable condition which the other had to endure, until, in humility and penitential sorrow, he was made willing to return to his father's house. In conclusion he said, in a most impressive manner, "Oh, may you meditate on these things! What encouragement it should be to us to remember that even the angels mark with interest our actions here below; seeing we are told there is joy in heaven over one sinner that repenteth. What an incitement to us is this, that the sincere repentance of one poor miserable sinner, however obscure and unknown, or it may be despised among men, increases even the joy in heaven! I do most earnestly entreat that none may neglect or delay the great work of repentance toward God; this being the first step in their progress towards that heavenly city, where the ransomed and redeemed of all generations, having come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb, shall unite in ascribing glory and honour, thanksgiving and praise, unto him that sitteth upon the throne, and unto the Lamb for evermore." Thus was our dear friend preserved with his loins girt about with the girdle of truth, having his lamp burning; and although his ministerial labours were chiefly confined to within the compass of the quarterly meeting of which he was a member, yet, when he was so engaged, it was to the comfort and edification of his friends, and in the life, power, and right authority of the gospel.

On one occasion, during his long illness, he thus expressed himself: "As I turn over in my mind the events of the present and previous months, they do appear to me extraordinary.

> 'God moves in a mysterious way,
> His wonders to perform!
> He plants his footsteps in the sea,
> And rides upon the storm.'

"Whilst divine providence works by secondary causes, there is an arm underneath, that suffers not the fowls which fly in the air, not even a sparrow, to fall to the ground unnoticed by him. There is an omnipotence which numbereth the hairs of our heads; and, surely in the course of his often mysterious providence, there are events intended to act upon us, as the furnace on the metal, to take away the dross, and leave nothing but the pure gold. Oh! my belief is—my humble belief, that, were the gold thus purified, it would be formed into a vessel for the master's use—a vessel on which holiness would be inscribed, not to the praise of the creature, but to the honour of his own ever excellent name!" Again referring to his disorder, he said, "I know not how it may terminate—it may be the breaking up of the earthly tabernacle—at least, it seems, as regards myself, a thinning of the barrier between the present and the eternal world! for weeks, if not months before the awful visitation, in which the angel of death seemed to be sent to our dwelling, I had sat meeting after meeting in deep abasement—in nothingness—in a state of total inability to utter a word, either of counsel or encouragement, in that cause which I sincerely loved and desired to promote. I have seen large meetings assemble, and have seen the company depart, feeling desirous of their welfare, but without having a word to express to any one! But when I came to be laid on this bed of sickness, and looked toward an eternal state, and was desirous of knowing a preparation for it, O! divine mercy, never to be forgotten, ever to be remembered by me, as long as life, and sense, and breath continue! Oh! infinite mercy! immeasurable love! The clouds which had been on my tabernacle all seemed to be rolled away! Nothing remained but light, and love, and gratitude! Convinced I was, that it is of his mercy he saveth us, by the 'washing of regeneration, and renewing of the Holy Ghost;' that it is all of mercy, not of works, lest any man should boast. That if we are created anew, it is in mercy: all of mercy, if we are favoured to know our names written in the Lamb's book of life; and that our sins do not appear against us: it is through the atoning blood of Christ, our great high priest, who ever liveth and maketh intercession for us.

"But, having premised so much respecting *works*, there seemed to pour into my mind a flood of consolation, not forgetting my short-comings, or the days of forgetfulness, which have been many, or how much better it might have been, had I been more dedicated, (I need not say earlier, for from a child I loved the Lord: but then my love was not steady, not uniform: I was too easily drawn aside by other objects,) it appeared to me that all I had done was very little in comparison with many others; that it was but like having worked the *one* hour in the vineyard, yet that *that* was graciously accepted.

"In time of health, the breathing of my soul had been to the searcher of hearts, Oh Lord! reduce me as thou wilt, only make me thine! and this came up into remembrance before God. I could feel the assurance of faith, that 'whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.' Oh! the consolation of this belief: it appeared to me that, if I continued on the foundation, I should live unto him, and that if I died, I died unto him; and should be with him for ever! O we have a good master to serve; that I want to encourage you to press forward to receive the eternal recompense of reward, exceeding all we can do or suffer, in an infinite degree. It is not, I am persuaded, to stand at a distance, and cry Lord! Lord! and not doing the divine will, which will do for us; it is not the *hearer* of the law, but the *doer* of it who is justified before God: and may this visitation incite us to lose no time in pursuing those things which make for peace, that we may be enabled rightly to fill our places in the militant church; and be prepared, when done with time, to join the church triumphant in heaven—prepared to enter in through the gates into the city; and permitted to unite with those who say, 'Worthy is the Lamb that was slain, to receive blessing, and honour, and glory, and power; for he hath loved us, and washed us from our sins in his own precious blood, and redeemed us unto God; and made us kings and priests, and prepared us to reign with him who is blessed for ever!"

The period at length arrived when the awful change, which our beloved friend was enabled thus joyfully to anticipate, was realised. It came upon him somewhat suddenly at last, accompanied by symptoms of apoplexy. As his end approached, his last moments were passed in great tranquillity: and in him we are forcibly reminded of the language of the Psalmist, "*Mark the perfect man, and behold the upright, for the end of that man is peace.*"

He died on the 29th of tenth month, 1835, aged about 62 years.

The following memorial of THOMAS SHILLITOE is, with very little variation, copied from the testimony of Tottenham monthly meeting concerning him. He was born in London, in the second month, 1754, of parents not in profession with Friends. In his youthful days, through the visitations of divine grace, he vas led to feel the importance of a religious life; but at that very critical period, he was often exposed to great temptations, and in the way of associating with those who did not fear God, but slighted his holy law, and went in the way to do evil. He felt the sad consequences of this; but a hand unseen was near to protect him: the attractions of heavenly love were graciously afforded, and were not disregarded.

It appears that as he advanced towards manhood, he became, from preference, a frequent attender of our religious meetings, though he had been brought up in the national mode of worship. He was then entirely dependent on his own industry for support; and as his attachment to the principles of our religious society increased, he was, in consequence of his conscientious conduct, brought into difficulty, as to the means of gaining a livelihood. This circumstance became known to some Friends in London, through whose kind interest on his behalf, he was placed as a clerk in a banking-house in the city. He felt the great importance of a life of self-denial, and of entire conformity to the divine will; yet he was often sensible that he had strong temptations to follow the vanities and follies of this world. He had a great fondness for gay apparel, and felt that his peace was concerned in mortifying this disposition; and he faithfully bore his cross in this as well as in other things. In the course of his services as a banker's clerk, he had to purchase lottery tickets for country correspondents, and to do some other things which troubled him. Hence, as he was a man of tender conscience, he became uneasy in his new situation; he sought for divine guidance, and after many conflicts of mind, gave up his place, and thought it his duty to learn the trade of a shoemaker, an employment which he followed as long as he continued in business.

The confinement of London not suiting his health, he removed to Tottenham in the year 1778, having some time previously been admitted as a member of our religious society, by Gracechurch Street monthly meeting. Here he steadily followed his new line of employment, and in the ensuing spring formed a respectable connexion in marriage. His course and that of his wife were marked by honest industry and contentment with their lot; and they trained up a young family consistently with their circumstances, and in accordance with our religious profession, teaching them to fear God and keep his commandments.

In the year 1790 our dear friend was acknowledged a minister by Tottenham monthly meeting, having for a considerable time previously spoken in that character in our meetings for worship. After this period he left his outward concerns from time to time, and in gospel love visited his friends in nearer and more distant counties, and paid a general visit to Friends in Ireland. The cares of a rising family pressing heavily upon him, he felt these sacrifices to be acts of simple faith; but believing them to be in the line of his religious duty, he allowed no inferior considerations to turn him aside. When from home he pursued the service with great diligence: his visits were acceptable to his friends, and, we believe, to their religious edification. He was accustomed to travel in a very simple way, and was very careful not to occasion needless expense to himself or to his friends; and in order to set himself at liberty for these services, he often made great exertions in his business previous to leaving home. When, in the latter part of the time that he was in trade, he found that he could leave his outward concerns with less anxiety, the journeys were performed principally on foot. About the year 1806, thinking that, through the divine blessing on his honest endeavours, he had gained a competency, he retired from business, believing it right to be given up to the service of his Lord. His means were limited, but as his wants were few, and his habits very simple and moderate, he found that he had a sufficiency.

Our dear friend was a man of an energetic mind. If, in conscientiously and plainly setting before his friends, in his intercourse with them, what he believed to be their mistakes, whether in practice or in opinion; and if, in an honest zeal to be found not flinching in the discharge of his duty, he at times tried them, his love and affection were such as to prove the sincerity of his heart and the kindness of his intentions. He was often brought very low, partly arising from nervous feelings, and partly from the religious exercises of mind which he passed through: he was also not unfrequently very cheerful. This was strikingly the case after the performance of any act of duty to which he had believed himself called. In these acts of dedication, he was faithful and persevering, however humiliating the nature of the engagement. The greater the cross to his natural inclinations, the greater was his fear, lest self-love, or the desire of ease to the flesh, should cause him to shrink from what he believed to be the will of his God. An instructive illustration of this feature in his character is presented in some very trying service which he performed in Ireland. In the populous cities of Dublin and Cork, as well as in some other places in that nation, where vice and immorality abound, he went, in the years 1810 and 1811, accompanied by some of his friends, from house to house, without distinction, where ardent spirits were offered for sale, to warn those who kept such shops, and the persons assembled there, of the evil of their doings. The message which he conveyed was short, and plain, and simple; but being delivered in Christian love, it was received by many with attention and respect.

In the year 1813 he was engaged, as a preceding memorial states, in conjunction with our late friend Ann Fry, in paying religious visits to the families of the poor in the extensive district of Kingswood, near Bristol. Their faithful labour of Christian love, amongst some of the most degraded of our fellow creatures, appeared to make much impression, even upon the minds of those little accustomed to consider their eternal interests; and the way in which our friends were mercifully helped to perform this arduous service, encourages the belief that they were under the immediate guidance and protection of our blessed Lord and master, who, in commanding his disciples to go forth, promised to be with them; and he will continue to be with his servants in the present day, who in simple obedience and living faith endeavour to know and to perform his holy will.

He was remarkable, through a long course of years, for his kindness to the poor and distressed, sympathising with them in their troubles, pleading for a just remuneration of their labours, and liberal to them according to his means; prompt and unwearied in soliciting the affluent for relief for such, especially exerting himself on behalf of those who had seen brighter days. In these labours of love, his disinterested applications seldom failed to be successful. He bore a faithful testimony against the love of the world, whether it showed itself in vanity in dress, or in other extravagance, or in the eager pursuit of wealth, calling his friends to the necessity of daily bearing the cross in all things, warning them against speculations in trade, and urging them to take heed lest, by coveting riches, they should make shipwreck of faith and of a good conscience.

With a view of being near his children, he left Tottenham in the year 1812, and lived some years in Yorkshire, and a longer time in Hertfordshire. Whilst there he possessed the esteem of Friends; and in some instances, rather remarkably so, that of several persons of other religious societies, who seemed to respect him for his faithfulness. He was frequent in visiting the sick, and sympathising with the afflicted, evincing much concern for the everlasting welfare of those among whom he resided. The moral and religious improvement of the poor was also a subject that often occupied his attention. He was frequently engaged in religious meetings in a plain, searching testimony, tending to arouse from a state of indifference and unconcernedness in religion, and to stir up all to diligence in occupying with the different talents entrusted to their care. His watchfulness and circumspect conduct appeared to have a salutary influence amongst his friends, and when he left Hertfordshire, his removal was sincerely regretted.

During his residence in that county, our dear friend paid two extensive religious visits on the continent, passing through, or tarrying in, many of the nations of Europe, between the years 1821 and 1825. In the course of these engagements, he visited the few professing with Friends in the south of France and in Germany, also in Norway; and he sought out and visited pious characters in many places through which he travelled. Accounts have been received from several of these of the comfort and instruction derived from his christian labours among them. He travelled mostly alone; and being wholly unacquainted with the languages of the people, it was a close trial of his faith. But keeping a single eye to the guidance of his gracious Lord, he was mercifully cared for from place to place: his way was, in a remarkable manner, opened by unexpectedly meeting with kind, efficient interpreters, who assisted him in performing the service which he believed to be required of him. He had long entertained a high sense of the purity of morals which the gospel of Christ requires: in his travels he found much that was opposed to this, and did not fail, on some such occasions, honestly to testify against it. One thing which greatly troubled him was the sad disregard of the first day of the week: he plainly set this evil before those who had the power to apply a remedy. When in the cities of Hamburgh and Altona, he drew up an address to the inhabitants of those places, remonstrating with them on the neglect of this duty. This address was translated into the German language, and extensively distributed by him there with his own hand.

Though our departed friend had received but little education, his courteous and affable, yet respectful manners, often facilitated his access to persons of high rank in society. Considering kings in the character of fathers of their people, he many times, both in this and in foreign countries, thought it his duty to seek for interviews with them. As he patiently looked unto the Lord, in simple dependence upon him, an opportunity was often afforded him to communicate what was upon his mind. Either verbally or by written memorials, he conveyed his exercise for their eternal welfare, and that they might be good examples to their subjects; and also his concern for their adopting measures calculated to repress crime, and to promote christian virtue, and the true happiness of their people.

In the year 1826, at the advanced age of seventy-two, he paid a religions visit to Friends in America, and travelled among them about three years. It was a time of much unsettlement and of sore trial to faithful Friends, owing to a grievous disesteem, on the part of many, of the great truths of the Christian religion. It appears by the testimonials which have been received, that the company of our dear friend was acceptable to his brethren in America at that time, and that his solid, consistent deportment, and steady testimony against the spirit of unbelief, tended to their encouragement and strength.

After returning home he lived the rest of his days at Tottenham with his wife, who had been, and continued to be, a faithful help-meet to him, and who survived him. He felt the infirmities of declining years. Of later times his bodily sufferings were often considerable; but living near the meeting-house, he regularly attended meetings, continuing earnestly to exhort his friends to let obedience to the law of God keep pace with the knowledge of its requirements; labouring with them on the necessity of pressing after holiness of life, and a thorough surrender of their wills to the divine will. He still endeavoured to do good and to communicate. He was much beloved and respected by his neighbours. One of the very last acts of his life, when his weakness had greatly increased, and disease was wasting his constitution, was to collect and assist in expending some money for the comfort of a few of his poorer neighbours, by the repair and improvement of some alms-houses. He was continually concerned that he might be found ready to meet his Lord, when the solemn messenger of death should arrive, often adverting to the necessity of watchfulness, lest having long professed the truth, he should in the end become a cast-away. In the retrospect of his lengthened, but active life, he was very desirous that his friends should know that he trusted in nothing but the free mercy of God in Christ Jesus, repeatedly assuring them that all his own righteousness was but as filthy rags.

On the 5th of the sixth month, 1836, he was taken more alarmingly ill. Early in the morning of the following day he became much worse, from increased debility; and his breathing being difficult, he said, "It is labour, but not sorrow. O! deliver me, if consistent with thy blessed will. I am in the hands of a merciful God: take me. I can give up all in this world. Mercy! mercy! O! come, come, blessed Jesus, if it is consistent with thy blessed will." In the course of the evening of that day he was visited by a friend, who found him in extreme weakness, but in the possession of his mental powers. He observed that it was difficult to maintain patience. "O! for patience!" he exclaimed; "O! for a little help to be preserved in patience;" adding, after some further expression, "but surely, mercy is even now covering the judgment-seat as to a hair's breadth." A hope was expressed to him, that although the body was brought very low, the mind was anchored on the unfailing rock; he promptly replied, "O, yes. If it were not so, what should I now do, or what would now become of me? Ah! truly, I am a poor creature every way, wholly dependent on the mercy of my Redeemer; and if he do but admit the pearl gates to be so far opened that I may be admitted within them, it will be enough. O! I see the goodly land before me, and the glorious journey thither; but I am not yet permitted to enter it. It is indeed a beautiful prospect, as clear to the eye of my soul as any outward object to the natural sight." He then exclaimed, "O! the love of my Redeemer, how sweet it is! May my latest breath be engaged in singing his praises." He further observed, that he had no works or merit of his own to carry with him on that beautiful road, nor any claim to prefer at the pearl gates, but the love and mercy of that Saviour who shed his precious blood for him. On the friend's taking leave of him, he expressed that he felt love to all his friends without exception, emphatically adding, "to *all* my friends." At another time, on receiving a message of love from two friends, he said his love was to every body, all the world over, even the worst sinner. He loved them; but not their deeds: that his love was universal to all the human race; adding, "If it were not so, how miserable indeed should I feel!"

He quietly passed away from time to eternity, on the 12th of the sixth month, 1836. He was about eighty-two years old, and had been a minister upwards of fifty years. To this aged servant of God we believe may be applied the words of holy Scripture: "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

ARTHUR GILKES was the son of Benjamin and Marian Gilkes, of Nailsworth, in the county of Gloucester, and was educated by his father, who kept a school at that place. Nothing remarkable occurred during the earlier part of his life; and as he appeared to have a good constitution, no apprehensions were entertained that his course in time would early terminate. He was deprived of the care and attention of his affectionate mother when he was about thirteen years of age, a loss which he sensibly felt. When he had attained his eighteenth year, he was engaged as an assistant to his brother in a school.

It was during the time of his being thus employed, that his mind was evidently brought under the influence of the Holy Spirit; and he felt the necessity of that change of heart, that new birth, without which it is impossible to enter into the kingdom of heaven. He said very little on these important subjects, except to his nearest relatives; and the work that was then going forward in his mind was not known to the superficial observer, but to those who were made acquainted with his feelings, it was evidently a time in which he was concerned to enter into covenant with his God.

Some weeks previous to the vacation, which took place in the sixth month, 1833, his health became delicate, and he was affected with cough, but no immediate cause of alarm was apparent. In the following month he became worse, a medical friend was consulted, and it was hoped that change of air by the sea-side might tend to restore him to health; but this was not the case, and the symptoms of consumption were soon developed.

It was now evident that the disease had, though in a great degree unsuspected, been for some time undermining his constitution. On his return to London, further medical advice was obtained, and he was removed from thence to Nailsworth, in the hope that his native air might be beneficial; but it was ordered otherwise: and it soon appeared right to apprise him of his real situation, which was done with all the tenderness that duty and affection could suggest.

He received the information with calmness and submission; and it was manifest that although he felt the seriousness of his situation, and his own unworthiness, he could look with an humble hope to his Saviour and his God.

Notwithstanding the anxious fears of his friends that the disease was rapidly hastening him to the grave, it pleased his heavenly Father to prove his faith and patience by an illness of nearly thirteen months. During this time of trial it was cause of great thankfulness to those around him, to see how his heart was influenced by the love of God, how it strengthened him in weakness, and enabled him to rejoice in the Lord his Redeemer as he approached "the valley of the shadow of death."

A few extracts from letters, and from a brief journal which he regularly kept, will unfold, in an instructive manner, the state of his mind and his religious experience.

In a letter which he wrote soon after the disease had assumed alarming symptoms, he says, "I have much time to spend alone, and I assure thee, my dear uncle, that during these moments I do endeavour to offer up a silent prayer to the Almighty, that he may be pleased to direct my feeble steps aright, and lead me in that path wherein alone there is true peace and comfort."

Not very long afterwards, he writes thus: "I can say that I have often felt thankful for the lenient afflictions which I have to bear, for they have been the cause by which I have been brought to a fuller sense of my unworthiness, and have made me humbly endeavour to offer up petitions for help to him, from whom true help can alone be procured." In another part of the same letter he says, "I am quite aware that in such cases as mine, there is very little hope of recovery; this knowledge makes me endeavour more and more to attain to that state in which I may in confidence say, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.'"

In another letter he remarks: "It is with pleasure that I am able to inform thee that the Almighty in his mercy, has permitted me to enjoy a peaceful and comfortable state of mind, though I have, at times, been brought very low, and have been led to consider my own utter unworthiness." Although he was aware of the gradual, but certain approach of death, yet so gentle were the dealings of the Lord with him, that he had hitherto been spared much acute suffering, and was still capable of social enjoyment, and able to rise early in the day. His mind seemed to be awakened to a lively sense of the continued mercies of his heavenly Father, and to a grateful acknowledgment that all, even his domestic comforts, were to be attributed to his loving-kindness.

To many of his later memoranda he appended passages of Scripture which had impressed his mind, and which in some cases were strikingly appropriate to his situation. After having passed a comfortable night, he remarks: "I saw clearly that it is the duty of every

Christian to return thanks for the mercies of the night, and humbly to seek for protection and guidance of the Almighty throughout the day, and for an increase of faith in Jesus Christ our Saviour;" which is followed by this quotation, "The righteous shall be glad in the Lord, and shall trust in him, and all the upright in heart shall glory." On one occasion, alluding to the state of his mind in the morning, he observes, "The remainder of the day I was permitted to feel a more patient resignation to the divine will;" and in the record of the same day there occurs this extract, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." He was enabled with cheerfulness to endure his trials, and through all to acknowledge the goodness of the Lord. On one occasion he remarks, "Though in much pain, I was permitted to feel content, and to look upon my afflictions as blessings from the Almighty, who orders all things aright;" and immediately subjoins, "Blessed is every one that feareth the Lord, that walketh in his ways;" and he further adds, "I will sing unto the Lord, because he hath dealt bountifully with me."

And now having so richly experienced the loving-kindness of the Lord, his faith was strengthened, and, to use his own terms, he was permitted to feel an entire resignation to the divine will, and a willingness to put himself into the hands of the Almighty; and on reviewing his past life, an "humble desire was raised" in his heart, "that the remainder of it might be spent in the praise and service of the Almighty."

In reference to a disappointment he had met with, he says, "But I hope I was preserved in a Christian spirit, and was better able to command my temper, for which I felt thankful;" and then adds, "Oh give thanks unto the Lord, for he is good; for his mercy endureth for ever." Again he says, "I endeavoured humbly to return thanks for the many mercies of the past week, and to ask for a continuance of them. Though unable to attend meeting, I was permitted to spend the time in a peaceful and resigned state of mind, and to have comfort in feeling that though alone, yet God was with me." He then adds, "I will praise thee, oh Lord, my God, with all my heart, and I will glorify thy name for evermore." On another occasion he says, "Not quite so well to-day, but patient and resigned to the divine will, feeling confident that the Almighty will watch over and assist those who humbly endeavour to draw near to him, through faith in Jesus Christ."

The following remark in his journal evinces his endeavour to seek the Lord. "Some of the family attended meeting, whilst I was permitted to spend most of an hour (I think I may say) in communion with my Maker. Enjoyed peace of mind during the remainder of the day." At this time he seems to have kept closely on the watch, and was often in the practice of reviewing his conduct. He says, "I looked back upon the actions of the past days, and endeavoured humbly to seek forgiveness for all that I have omitted to do, and for what I have done amiss, and also for assistance to conduct myself in a manner which shall be pleasing in the divine sight." As the symptoms of disease increased, he was particularly fearful of giving way to feelings of impatience, and was much concerned to attain a state of true resignation to the divine will.

In a letter to his uncle, he remarks: "I am able to say that I do feel that Jesus Christ *did indeed die for me;* that he is my Saviour, and that by and through him, I can alone hope for salvation." His strength continued to decline, and in his journal is the following record: "I found myself very weak, but felt able and willing to trust in the mercy and goodness of the Almighty:" and again, "My bodily weakness increases, but I hope that my mind is strengthened by faith and trust in the Almighty, through Jesus Christ, my Saviour and Redeemer."

On the evening of the 26th of seventh month, 1834, after sitting up and conversing cheerfully for some time, he retired to rest without any apparent symptom of dissolution; but about midnight he appeared to be sinking, and the family were summoned to his bedside: his breathing became very difficult, and the power of utterance nearly failed; but on being inquired of as to the clearness of his prospect, he intimated in reply that he was *quite happy;* and shortly after passed quietly away, in the 21st year of his age.

RICHARD STANSFIELD, late of Lothersdale, in Yorkshire, was the youngest son of John Stansfield, one of the seven Friends who, in the years 1795 and 1796, suffered much loss of property, and a tedious imprisonment in York Castle, in consequence of refusing, for conscience-sake, to pay tithes. The gracious regard of that blessed Redeemer, for whose sake the father was made willing to endure persecution, was very early extended to his child, who was, in his tender years, favoured with serious impressions. His disposition was meek and amiable, and he appears to have been, through divine grace, much preserved in the fear of God; and to some of the exercises of his mind in his youthful days, he referred, at a later period of his life, in an instructive manner.

After leaving Ackworth School, he was introduced by his brothers into the wool trade; but on the expiration of his apprenticeship, his inclination not leading him to mercantile pursuits, he entered on a farm which his father had previously occupied. His capital was very limited, and it was only through great industry and care that he was able, with credit and respectability, to maintain his family. After being a housekeeper about two years, he was united in marriage to Elizabeth Dixon, who resided near Settle; to her he was a most affectionate husband, and to his children a tender and judicious father. He possessed a very diffident mind, and his demeanour was remarkably mild and unassuming. The circle in which he moved was not an extended one, and he was not generally known to the members of our religious society; but by his neighbours, and such Friends as had the opportunity of being acquainted with him, he was highly esteemed. He lived much secluded from the world, but there is good ground to believe that it was his primary concern to seek communion with his Maker.

In the course of a lingering illness, which commenced with inflammation of the lungs in sixth month, 1835, he manifested a remarkable degree of patience and resignation to the divine will; and often expressed his thankfulness even for his sufferings, believing they were intended for his further purification; and his confidence that the Lord would not lay upon him more than he would enable him to bear.

During the first month, 1836, the inflammatory symptoms had much abated; yet the physician gave no hope of his ultimate restoration to health: he appeared to be fully aware of his critical situation, and to be often engaged in mental supplication. He remarked to his wife, in speaking of his dear children, that it was his earnest prayer that they might choose the Lord for their portion, and he believed they would be provided for; "Yes," he said, "the Lord will provide." His cough becoming relieved, he said, "How thankful I feel, that my cough is better; it allows me more time for reflection." Appearing on one occasion much tried, his wife inquired the cause; to which he replied, "I have cause to mourn my many backslidings;" but in a short time he spoke of the Lord's mercy, saying, "He is very gracious to poor unworthy sinners. 'Though your sins be as scarlet, I will make them white as snow.'" On the 29th of the same month, he expressed his assurance that he should be enabled to bear his pain, saying that the Lord laid nothing on his children but what he would strengthen them to bear, and added, "It is very little that we have to suffer in comparison with what our Saviour suffered. Oh, what adorable love, that God sent his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." On the 30th he enjoyed much of the presence of his Saviour, and remarked, "My heart overflows with love."

On another occasion, his heart being filled with divine love, he said, "Oh! how good the Lord is! I have had dark seasons; but he is very near; he is waiting to be gracious. What a favour it is to be afflicted! it allows us time to prepare; whilst some are taken very suddenly; we ought to rejoice instead of complaining." At another time when his wife was sitting by him, he said, "Jesus is all I have to look to. I have no righteousness of my own to boast of; but he is very merciful to poor unworthy sinners: I feel him very near. Yes, he is waiting to be gracious to us and our dear offspring." Then addressing his wife, he said, "My darling; let the Lord be thy chief delight; then he will be very near to thee: his protecting arm will be underneath thee; and he will support and guide thee. And if we are parted here, we shall meet again in heaven, where parting will be no more. He will withhold no good thing from thee, if thou only put thy trust in him."

A while after he said, "My dear, I have enjoyed much peace to-night; I feel quite refreshed; these are precious seasons."

31st. Two friends calling to see him, after a short time of silence, he said, "'Draw nigh unto the Lord, and he will draw nigh unto you.' He never did cast off any who came to him in truth and uprightness. Seek the Lord while he may be found. I have found him a present help in this time of need, for ever blessed and praised be his name, for he alone is worthy, both now and for ever."

4th of second month. After a time of silence with two dear friends who visited him, he expressed much of the goodness of the Lord to his soul, and of the mercy of God in sending his Son Jesus Christ to die for sinful man. He petitioned for preparation for everlasting rest, and added, "'In my Father's house are many mansions;' our dear Saviour told his followers so for their encouragement; and if I am but permitted to enter the lowest room, where the unwearied enemy can no more disturb, it will be enough." He often said he felt much peace of mind, not such as the world giveth, nor, blessed be the Lord's holy name, can take away.

5th of second month. Speaking of the love of God, he said, "We are without excuse, seeing he would draw us with the cords of his love, if we did not turn our backs on him. How inviting are his promises, 'Come unto me, and be ye saved, all ye ends of the earth.' He willeth not the death of any, but rather that all should return."

7th. He remarked that his heart was made to rejoice in his affliction, and to ascribe all praise and glory to God.

8th. He supplicated fervently, first on his own account, then for his dear children, and also for his wife, saying, "O Lord! I beseech thee, gather them under the shadow of thy wing: lead them gently, Oh Lord, in the way thou wouldst have them to go: unto thy care I must leave them, for I have no other that I can trust: thou alone canst guide them aright."

At another time, after having passed a restless night, he said, "How thankful ought I to be for all the benefits I enjoy; and I *do* feel thankful in my heart to my God for all his mercies to me. Sweet Jesus! I look to thee as long as I live; for thou art my only hope. Continue with me to the end, if it be consistent with thy most holy will. Purge me, and cleanse me, and make me fit for thy blessed kingdom. Take away every thing which is not consistent with thy holy will; for thou art my shepherd, my friend, and my keeper!" He often spoke of the love and mercy of God in sending his dear Son to die for our sins.

At one time he said, "I am very weak; but the Lord in his tender mercy, is inclined still to look down with an eye of pity. He still hath regard for my poor soul that it may not be wholly lost. Oh! how good he is to a poor unworthy creature; his mercy is indeed very great: Ah! what should I do without *him?* All would be *lost!* But he condescends in his love and adorable wisdom, to have regard to a poor unworthy creature. He has, in a wonderful manner, preserved me on every side. Oh! it seems as if the enemy was not permitted to discourage me from looking unto Jesus, the author and finisher of my faith."

On another occasion, being asked how he was, he said, "I am very weak; but Christ is strong; and he is very willing to lend me his aid." A few friends being in his chamber, after a time of silence, he remarked, "There is a passage of Scripture where our Saviour says, 'Peace I leave with you; my peace I give unto you; not as the world giveth:' oh, no; it is quite of another nature: the peace of the world bringeth sorrow, but his peace yieldeth the fruit of righteousness."

On the evening preceding his decease, he was engaged in prayer to the following effect: "O, sweet Jesus! condescend in thy loving-kindness to look down upon a poor afflicted worm. I can do nothing of myself; therefore I have delivered all into thy care; and thou art very good! Continue thy loving-kindness unto the end, I beseech thee; and land me safe on that shore where I shall have done with this world of trouble. I do not doubt that thou wilt be with me to the end, O my God! and it will be a great rejoicing to me;—then I shall be safe; the unwearied enemy will no more disturb me. I shall have nothing to do but to praise thee! then I can sing praises to thy adorable name for ever!—but I must not crave it *too much.* Do with me, O my God! as seemeth best in thy most holy sight."

Early the next morning, being in great suffering, his sister asked what could be done for him; he replied, "Let us compose ourselves in the Lord: that is best for us." On one present remarking he was very ill, he said, "I would not change for the whole world." A short time before his spirit took its flight, he exclaimed, with great distinctness, though his breathing was very difficult, "Great and marvellous are thy works, Lord God Almighty! just and true are all thy ways, thou king of saints!"

He departed this life on the 29th of second month, 1836, aged 32 years.

Meditating on his peaceful transit from time to eternity, how forcibly does the triumphant exclamation of the apostle suggest itself to the mind! "O death, where is thy sting? O grave where is thy victory? . . . . . . Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

WILLIAM HARGRAVE, of London, was a respectable member of our society. He had been remarkable from early life for steadiness of conduct. He possessed a good understanding, with sound judgment; and being of a benevolent disposition, he was a useful member of the meeting to which he belonged, and was much esteemed by his friends. He was engaged in an extensive line of business, which he conducted with great respectability and success; and was actively engaged during the latter years of his life, in promoting the interests of the "Friends' Provident Institution." His time and attention were also much devoted to the formation of a similar establishment, yet more extensively important; the "*National* Provident Institution." These concerns occasioned him much anxious solicitude, involving him as they did in many important responsibilities. There is reason to apprehend that, amid these occupations of a temporal nature, so engrossing and weighty, the precious talent of divine grace, with which there is good ground to believe he was in early life graciously entrusted, was in great measure hidden in the earth; and although to those around him, the path which he trod might appear to be the strait and narrow one, yet when the awful period of its termination was viewed as near at hand, he was brought in deep humiliation to see that it was not that which leads to life. The disease, which at the age of 46 terminated his active course, was lingering and attended with great suffering. In the early stages of it he anticipated a speedy recovery, but a result far different was appointed by him whose "ways are not as our ways," and who in unutterable mercy, through the refining process of affliction, gradually prepared him to come, as an humble penitent, to the footstool of a crucified Saviour.

In the third month, 1837, he was attacked with influenza, from the effects of which he never entirely recovered. During the following summer he was mostly very unwell, and as the autumn approached his strength sunk rapidly, and it became apparent that his mind was strongly awakened to a sense of his spiritual state; and he remarked to an intimate friend who visited him, "I have been thinking, and thou mayest think so too, that if I am permitted to feel forgiveness for my sins, I shall be a monument of mercy. But oh, I am the most unworthy of unworthies: I am not fit to speak of these things: but if an entrance be granted *me* within the pearl gates, *none* need despair. And should I, in mercy, be raised up again, my path should be a much straiter one.—Ah, I would be more dedicated than I have hitherto been.

On being asked whether he felt his mind supported under his sufferings, he replied, "At times I do, and the promises of Scripture come with sweetness to my mind." A friend observed that it was "a favour to have time granted us to make preparation for the awful change:" he replied with tears, "Yes, I feel it so; my sufferings are nothing compared with his mercy."

Another friend coming in the same evening, he remarked among other things, "The doctor has proposed my wintering in the West Indies; it may be that I shall never be able to remove from here: I do not say this unconcernedly, for I feel that my life is very uncertain. Ah, at such a time as this, what will a high *profession* of religion avail us?"

About two weeks afterwards, on being settled in bed, he looked at those around him in a most impressive manner, and with uplifted hands exclaimed, "'And I saw a great multitude, whom no man could number, stand before the throne. These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Oh, how great has been the mercy of God to me! how unbounded is the mercy of God! He so loved the world, that he gave his only begotten Son to die for us. My sins have been many, very many—yet is there more joy in heaven over one sinner that repenteth, than over ninety and nine that went not astray."

Soon after he added, "I have pursued the world with avidity, and what doth it now profit me? My bark has sailed on the sea of life with scarcely a breeze to ruffle its surface; but suddenly it is cast on the lee shore and stranded, and this is the wreck. The enemy in my great weakness has been suffered to buffet me—but glory, glory, glory to his name! the Lamb and his followers shall have the victory. How sweet will it be to lie down beside the still waters—to be carried gently along:—ah, his sheep hear his voice, and they follow him, but the voice of a stranger will they not follow. I cannot now wonder," he added, "that the apostle in heavenly vision saw things that he might not utter, for how wonderful, how marvellous, is the salvation of sinners! I have been a most unworthy creature, and can say with David, 'Before I was afflicted, I went astray, but now have I kept thy word.'" Then turning to his wife he said, "Mayst thou, my beloved wife, be supported under all thy trials, and look upward unto him who careth for thee: put thy confidence in him, and he will never forsake thee;" with much more to the same effect. Then turning to a friend he said, "And may'st thou, my dear friend, be enabled to lay aside every weight, and run with patience the race that is set before thee, looking unto Jesus, the author and finisher of thy faith, 'who, for the joy that was set before him, endured the cross, despising the shame,' and is now set down at the right hand of the majesty on high, and ever liveth to make intercession for us."

This, with much more to each, he expressed in a solemn and impressive manner, not seeming to regard his extreme weakness, for his whole soul seemed poured forth in love, prayer, and praise. Many times he exclaimed, "Praises, everlasting praises to the Lord God and the Lamb."

On the arrival of a relation from a distance, the dear invalid was much affected, and broke forth in an address to him, touchingly descriptive of the altered circumstances under which they now met; comparing himself to a gallant bark, well equipped and freighted, and sailing exultingly on her course; but suddenly foundering when she least apprehended danger.

Shortly before this period he had passed through some very trying and awful seasons. The peace which he was graciously permitted to experience, in so remarkable a degree in his latter hours, was arrived at through a gradual process, and was no sudden attainment.

On two Friends coming to see him after the morning meeting on first-day, the 22nd of tenth month, he remarked, that his mind had been turned towards his friends in their assembly that morning, and it was consoling to him that, although unable outwardly to join with them, he felt united in spirit, and added, "Oh! what a favour that there is a fountain set open for sin and for uncleanness;" and in alluding to some of the circumstances of his past life, he observed, that whilst passing down the stream of time as with a prosperous gale, he had not been sufficiently watchful and devoted to the service of his Lord; but if he should be raised again, he believed a very different path would be chalked out for him, and that he would have more conspicuously to show on whose side he was.

On speaking of his bodily weakness, and the uncertainty of the issue of his illness, he evinced much tenderness of spirit; and whilst his heart overflowed with gratitude, under a humiliating sense of the continued love of God in Christ Jesus, he with a feeble, but melodious voice, expressed his desire that he might be able to say, "Not my will, but thine be done."

In the evening he expressed a wish that the family, especially including the dear children, should come into the room and sit with him.

After a short pause he addressed each of the company, beginning with his children, to whose understanding he endeavoured to unfold the history and consequences of the transgression of our first parents, and the divine plan of restoration. To his dear wife he spoke in a strain of peculiar tenderness and pathos; referring most affectionately and touchingly to the happiness he had enjoyed in their union.

Although in a state of much weakness, and obliged, from swellings in the throat, the pressure of which impeded his articulation, to use considerable exertion to make himself intelligible, he continued to speak for nearly an hour, with singular impressiveness and solemnity; dilating upon the momentous concerns of eternity, both in relation to the welfare of those who seemed likely to survive him, and to his own more immediate prospects. Subsequently he supplicated with much fervour. From the length of his communication, it was impossible to recall it wholly; some interesting fragments were however collected.

Addressing his children he said, "Could I lay my hand upon my heart, and say that had I been as anxious to serve my God in all things, as I have been to promote your happiness, although not always in the truest manner, it would now be easier work with me than it is."

Speaking of the Saviour he said, "He, the Lord of life, and of death; he who possesses the power to save your poor father from everlasting destruction, condescended to become an infant, and to be cradled in a manger."

Addressing his brother-in-law he said, "If I die, thou wilt bear a record that I die a witness to the vital principle of Christianity—the love, the stupendous love of God in Christ Jesus, which is the only thing that can impress the hard heart of man.

"I have nothing to depend upon but the tender love of God in Christ Jesus; all self-righteousness is indeed as filty rags; I cannot rest upon any thing; not a shred or a morsel of it will hold. I will not enter now upon theological questions; it is sufficient for me to know that my Saviour lives; and oh! that I may be enabled to say before I depart, 'because he lives, I shall live also!'

"I am not without hope, yet I could wish, after my deep immersions in Jordan, to be able to bring up a stone from its bed, and to say, 'See how the Lord hath helped me.'"

He repeatedly broke forth in admiration of the love and mercy of God in redemption; and his mind seemed at times almost overwhelmed and lost in the conception and sense which he appeared to have of it. "Vile man!" he once said, addressing himself, "and is this inestimable treasure purchased for thee? and couldst thou so long remain in inglorious forgetfulness of its existence? O, how can I describe this stupendous love, or comprehend its breadth, its depth, its height! O! the magnitude of the idea! the wondrous nature of the plan! And then to survey it unveiled! What wondering amazement must the soul experience, to contemplate in heaven the stupendous magnificence of the love of God, to poor, sinful, fallen man! of which, if I am permitted to make it mine, what a monument shall I be, thus at the eleventh hour! Let me magnify this astounding mercy to one so unutterably unworthy whilst I can speak, for soon I may be unable to do so. O! that it may be my employment to celebrate it throughout eternity!" Afterwards, on being told it was hoped his other relations from Birmingham would yet see him, he said touchingly, "I am quite unworthy they should come to me; tell them they will see a worm and no man." Subsequently he added, "Although I dare not say I have the full, blessed assurance of my interest in his mercy, yet I am not without some feelings of my Saviour's love towards me; many texts of Scripture have been sweetly brought to my mind, which have given me some hope. It was a great comfort to me this afternoon to think of the Pharisee and the Publican, and to remember that it was the latter who went down justified rather than the former."

In reply to an inquiry the following morning he sweetly said, "I have been making progress; the master has not forgotten me. I have felt his love very sweetly towards me in the night."

"Oh!" he said, "that I could find utterance for the earnestness of my soul on this wondrous and delightful theme; but how can I, a finite man, and with faculties still more circumscribed by disease. How sweetly does the calming, heavenly love of the Redeemer, distil upon the heart and melt away its hardness; O! if through the influence of the love which seems to flow towards me, I should be permitted to enter the pearl gates, let my soul confess from its inmost recesses, that it will be as a brand plucked from the burning. What a monument shall I be of this incredible love! If it should be the will of my God that the thread of my life should be spun out a little longer, how shall I feel constrained to devote it to his service—to tell of his wonderful love, and to turn sinners unto Christ."

In the evening he supplicated very sweetly for the divine blessing upon his dear wife and children, and relations. He afterwards repeated the parting address of the Saviour to his disciples, "In my father's house are many mansions," &c., remarking upon its delightful import to the believer. Subsequently he requested that the Scriptures might be read to him, and selected the Epistle of John, saying, it was so delightful to hear about love.

He referred more than once to the blessedness of *peace-makers;* an office, it may be remarked, in which he had been often and successfully engaged. On 3rd day morning he said, "I feel it a very awful engagement, so frequently to take into my mouth the name of my great Creator, and of his Son Jesus, my adorable Redeemer. But he who knows the earnest desire and intent of my heart, knows my wish is not to abridge his kingdom, but to extend it, or rather to permit it to extend itself; and he graciously condescends to accept his most pleasing incense from the lips of the penitent sinner."

As his dress was being arranged for the night, he broke forth sweetly in thanksgiving: "Oh! that it would please the Lord to say, it is enough:—nevertheless, not my will, Lord, but thine be done; for I am indeed in the hands of a tender and merciful God. And if it be his holy pleasure to employ so very poor an instrument, I will praise his name whilst I have breath, What indeed are my little sufferings compared with the sufferings of my adorable Redeemer! and most astonishing of all, that they should have been endured for *me!*"

On the 4th day morning, on the arrival of other relatives, he addressed them at considerable length and with great power, but his expressions could be but partially recollected. In the course of it he exclaimed, "Oh, this self-righteousness; it will not do at all; it is *all* as filthy rags; there is no part of it will stand. You must come to the Saviour, to the blood of the cross, to the fountain that is set open in Judah and in Jerusalem for sin and for uncleanness. But you must surrender yourselves entirely to his guidance, and then the victory is sure. He can fight with few as well as with many. You will remember how it fared with the Israelites in their warfare: whenever they went out by their own counsel aud in their own strength, they were foiled by the enemy; but when it was at the command and in the strength of their God, their triumph was certain. Satan, your subtle adversary, will be ever on the watch; if one temptation does not succeed, he will present another. He will find out your weak points; he has mine, and succeeded but too well with me. Yes, if his commoner baits are unavailing, he will try to bribe your nobler feelings. Let me warn you that even your affection for your dear innocent children, may become a net wherein to entangle your feet. He is a liar, and was so from the beginning, yet thanks to the mercy of our God, there is a power to which his is subject, and which can give us the victory over all his subtleties." Before they quitted the room, he added, "You see a poor, helpless creature; but if our bed be made by the great master, it is easy indeed, and it matters but little *when* we are laid upon it, at seven, or at seventy; but is it not extraordinary that he should condescend to notice so poor a creature as I am! I have feared whether there is not much talk of the love of a Saviour where it is but little experienced, but when this is *truly* the case, how sweet it is! I am persuaded our present capacity is altogether too limited and finite, to admit other than a small perception of its unspeakably delightful nature, and of its blessed consequences to us hereafter; but we are permitted to catch a glimpse of the master as he passes by, and how precious are these little foretastes of the joys of his kingdom! But we must not forget to whom these are promised. The sweet Psalmist who says, with so awful a sense of the greatness of the Lord, 'What is man that thou art mindful of him?' says also, 'The Lord is nigh unto them that be of a broken heart, and saveth such as be of a contrite spirit.'"

On 7th day morning he said, "I have been a little low this morning, in thinking of the burden of gratitude under which I am laid to my adorable Redeemer for all his love: and I have despondingly asked myself, 'What return can so poor a creature make to the great master, for such marvellous goodness?' but it has been graciously replied to me, 'The dedication of thy heart;' for he is pleased to regard the quality, rather than the quantity of the service. He is indeed a generous master. I have been near enough to his throne to know that with him is fulness of joy, and at his right hand pleasures for evermore. But I must be always on the watch, and keep close to his side."

On the 7th day evening, his relatives from Birmingham being about to return, he again spoke to them for a considerable time. Before they took their leave of him he said, "I have had fears lest you may have thought my tongue too ready and officious with its offering of praise to the great Master, but I can truly say it has at times seemed to me as if the very stones would cry out, had I refused my service in admiration of the astounding sacrifice which was offered up outside the gates of Jerusalem."

On the day previous to his decease, those around him did not suppose that his end was so near; yet there seemed in his mind an inward consciousness that his warfare was nearly accomplished. His countenance this day bespoke perfect serenity and lamb-like meekness, and heavenly smiles indicated that all within was peace. On his wife arranging his pillows, he looked at her with great sweetness and said, "Ah, my dear, I shall soon have only *one* pillow."

During the greater part of the afternoon he rambled a good deal, yet there were lucid intervals, in one of which he said to a friend, "Thou didst not expect to see me again, didst thou?" On her replying that she had *hoped* to do so, he said, "But I feel that I cannot continue much longer; yet the prospect of death does not dismay me; for the everlasting arms will be underneath for my support." He then turned on the bed, and with a sweet smile said to the same friend, "Thou lookst discouraged; don't be discouraged; 'press forward toward the mark for the prize of the high calling of God in Christ Jesus.' However many thy trials, if thou cleave close to him, he will never leave thee nor forsake thee. And he that believeth on him, 'out of him shall flow rivers of living water.' The words of David have been brought to my remembrance, 'I have been young, and now am old, yet have I not seen the righteous forsaken, or his seed begging bread.' How wonderfully was the widow's oil multiplied, vessel after vessel was filled, until there was not another. It has been impressed on my mind what the mother of Jesus said at the marriage feast: 'Whatsoever he saith unto you, that do'—and the water was made beautiful wine."

In the evening his children went into the room to take leave of him for the night, when he appeared conscious that it was for the last time, as his countenance, for a few moments, indicated mental suffering; yet in a little while this subsided, and he addressed first his wife, and then each of his children, in a most tenderly affecting manner. And when the power of articulation failed, he kissed his hand, intimating to his dear attendants that he wished them to take a final and affectionate leave of him.

Nearly the last words he was heard to utter were, "Hallelujah! Hallelujah! for ever and ever!" and at a quarter before five o'clock, the 10th of eleventh month, 1837, his purified spirit took its flight to join that countless multitude, who for ever celebrate the praises of redeeming love, "Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The pious, self-abased mind, whose exercises may be little known, save to him to whom all hearts are open, will, we believe, be instructed and animated in its Christian course, by the perusal of the following memoir of Mary Ann Wallis, wife of Abraham Wallis, of Springfield, in Essex. She was the daughter of

John and Mary Marriage, of the same village, and born the 30th of third month, 1791.

This dear friend was not much known beyond the boundaries of her own quarterly meeting. She was of an unassuming and diffident disposition; and the cares and engagements consequent on a large family, necessarily devolved upon her, and occupied much of her time. She was remarkable for her diligence in the attendance of our religious meetings, often pressing through considerable difficulties to avail herself of this great privilege. She was exemplary in her endeavours to promote both the temporal and spiritual well-being of her household; fulfilling the duties of a wife and mother with assiduous care, and with most tender, maternal, and conjugal affection; being concerned to train up her children in a manner consistent with our Christian profession.

About the forty-sixth year of her age, she was, after an illness of nearly nine months, removed from this probationary state. During the early part of her indisposition, as well as previous to it, she evinced much serious thoughtfulness and contritedness of spirit; expressing, with tears, her concern for the salvation of her immortal soul. She appeared much weaned from the things of time; and bore, with great patience, the pains of the body. She submitted to make trial of various remedies which were, from time to time, prescribed by several medical attendants, whose aid was anxiously sought by her afflicted husband and family; but it was evident that her dependence and her hope were placed only on a gracious Redeemer.

In reference to the increase of disease which gradually wasted her frame, she said, "There is but one physician that can do me any good;" adding the expression of humble hope that she might know all her "sins to be washed away in the blood of the Lamb."

She, at times, passed through much conflict of spirit, under which her exercised mind found relief in frequent and fervent prayer. On one occasion, being advised to endeavour to get a little sleep, she replied, "I do not wish to sleep—no, not to give sleep to mine eyes, nor slumber to mine eyelids, till I have a clearer evidence of the well-being of my soul." On being reminded that the dear Saviour had suffered and died for us all, she, with an uplifted voice and great emphasis, replied, "Oh, yes! and rose again for our justification, and ever liveth to make intercession for poor fallen man!" She said, that from the first of her illness she had "felt a pardoning seal;" and though at times brought very low, and made to partake of many bitter cups, yet her faith in the gracious Redeemer did not fail.

On being visited by several friends, who were concerned to address her in the language of consolation and encouragement, she said, "I hope my dear friends, are not deceived, but I desire to put no confidence in an arm of flesh. Oh! I have prayed for the purification of my heart; that (the Lord's) eye may not pity, nor his hand spare, till all is done away that his righteous controversy is with."

On one occasion, several of her elder sons being in her chamber, she tenderly admonished them as to their future conduct in life; to be very careful and watchful, when situated in the world, lest the allurements of young and foolish men should corrupt them: *to keep to the Friend*, both in attire and conversation; to mind the dictates of the Holy Spirit, which would guide them to true peace; saying that she had never more valued the principles in which she had been educated than during this illness: she then added, "And I have not a rag of my own, not a word to say, nor an excuse to make, for not having served my Maker better."

Her pain and weakness increasing, she expressed that she felt it to be a very awful thing to be brought to the brink of eternity: and that she had nothing to trust to, but the mercy of her Saviour. To a beloved relative she said, "My dear cousin, I have nothing to look to, but the blood of Jesus, to wash away my sins." At another time she prayed thus: "Dearest Father! be pleased to be with me through the valley of the shadow of death, and not only conduct me through its portals, but receive me into thy heavenly mansions."

The Holy Scriptures were, by her particular request, often read to her. She repeatedly expressed how glad she was to lay hold of the many precious promises they contained. She frequently repeated these words, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Alluding to her utter unworthiness, she said to her near relatives, "I have feared the Lord in past days; but oh! I have done so little to glorify him. Where *I* have missed it, I hope *you* will take warning. I have not lived to his praise as I ought to have done; but through adorable mercy I am not forsaken." To one of her sons, on his taking leave of her, (as she believed, and as it proved to be,) for the last time, she gave much sweet counsel; and she desired him to inform his cousins with whom he resided, that she had had a very weaning affliction, which had been in great mercy: and added, "The everlasting arms are underneath to support me, and, I believe will be to the end. To one of her sisters, she said, "I have a comfortable faith and hope, that, through redeeming love, I shall be admitted into my heavenly Father's rest."

Speaking once of her dear children, she said, "I believe I have endeavoured to train them up in the fear of the Lord; but I knew that neither Noah, Job, nor Daniel, could save either son or daughter; for the salvation of the soul is a work between man and his Maker."

One first-day afternoon two of her nephews came to visit her. She addressed them very instructively, and told them that her only source of comfort in the prospect before her, was in the mercy of God. She spoke to them of the natural depravity of the human heart, and of the utter insufficiency of good works alone to secure the salvation of man, saying, "I cannot recollect a single action of my life, which would give me the smallest *claim* on the mercy of the Creator. We ought to be convinced of our helplessness, and be brought to depend on the Saviour, and him alone. I do feel my own sinfulness; I feel so very poor before God. I have nothing of my own to recommend me, no, not a scrap; but I have been brought to have faith in the Saviour's sacrifice, and that through him, I shall be safe at last." It was remarked that she laid particular emphasis on the words, "*No, not a scrap.*" This deep sense of the entire unworthiness of the creature, and of the necessity of simple faith in the Redeemer, was, throughout her illness, strikingly the clothing of her spirit.

On the 30th of seventh month, amongst other weighty expressions, she said, "I have not lived to the praise of my Maker, as I ought to have done; but through adorable mercy I am not forsaken."

11th of eighth month. She expressed as follows: "I have desired for all our young people, that they might know a daily walk in the Christian's path; for if ever they get out of it, it is very hard work to get back again. I have had a great deal of conflict to pass through, to get from death to life. Every thing in this life appears as a bubble, compared with eternity; but I rest on the mercy and love of my heavenly Father; and and we have high authority for believing, that those that seek the Lord their God, in sincerity of heart, will find him very near in times of affliction and trouble."

On the 17th of eighth month, she thought herself gradually sinking, and said, "Mine is a poor afflicted tabernacle, that will soon crumble into dust. Oh! if I might but be so favoured as to know all my sins and iniquities pardoned, and washed away in the blood of the Lamb!"

18th. Alluding to her having been very ill on the night before, she made some impressive remarks, of which the following are a part. "I appeared to be on the brink of Jordan, and begged that the waves might not overwhelm me; for there is a power that can still the waves and waft me safely over: but it is a very awful thing to be on the brink of eternity: and we have nothing of our own, (meaning, to trust to,) you all know this; it will be all in mercy."

Under much suffering, she uttered the following petition: "Be pleased, dearest Father, to grant me patience to bear what thou art pleased to lay upon me—for thou woundest to heal."

Eighth month, 27th. The dear invalid remarked that, as her strength grew weaker, she thought her faith and confidence were stronger: for her heavenly Father had been pleased, in his unbounded love and mercy, to open a prospect before her of a peaceful close: and added, "None need despair, if such a poor unworthy one as I am, is permitted to enter into the realms of peace and joy: it was all of the Lord's mercy to draw me to seek unto him." She then prayed thus, "Omniscient and omnipotent God! when it shall please thee to say, 'Steward, give up thy stewardship, for thou mayest be no longer steward:' be pleased to receive me into thy heavenly mansions, for the sake of him who died on Calvary's mount, without the gates of Jerusalem."

Eighth month, 29th. Amongst other weighty expressions she said, "I have not a reed to trust to:—my hope is in the love and mercy of my dear Redeemer:—but I have my times of conflict; the enemy being ever on the watch to present his suggestions; but I am enabled to believe that he will not be permitted to prevail."

The closing days of this beloved friend were attended by very severe bodily suffering; but her patience and composure never forsook her. On one of her sisters expressing her grief at witnessing how much she had to endure, she replied, "Oh, it is nothing to what my dear Saviour suffered when he sweat drops of blood!"

Ninth month, 22nd. The day that preceded her decease, she was evidently fast sinking away, and fervently supplicated that her heavenly Father would gild the dark valley of the shadow of death. She was much favoured with ability to communicate what impressed her mind, towards several relations who visited her. To one of them she said, that she did not depend on any of her own works, but on the love and mercy of the Saviour. About two hours before her departure, in reply to a remark made by her sorrowing husband, in reference to her great weakness, she said, "Yes, dear, I cannot say much now, but I hope the Lord will be with me."

Her mental faculties were continued to the close, and nearly the last words which she articulated, were in allusion to this circumstance; saying, "It is a great favour." She passed away in much peace, without any emotion, either of body or of mind, on the 23rd of ninth month, 1836. To her, the language of our holy redeemer may, we believe, be emphatically applied, "Blessed are the poor in spirit: for their's is the kingdom of heaven." Matt. v. 3.

Mary Ann Gilpin, the subject of the following memoir, was born in Bristol, in the sixth month, 1813. When between ten and eleven years of age, her mind became impressed by religious convictions, but it does not appear that she fully yielded to them until some years afterwards, when, during the time spent at school, a renewed visitation was extended to her, and she was then not only favoured to hear the voice of the good shepherd, but strengthened in humility to obey it. She possessed an affectionate disposition, and she appears to have very early exercised a beneficial influence over her brothers and sisters, and to have endeavoured, both by example and precept, to attract them to the paths of virtue. It seems to have been her practice from the year 1829, to keep a daily record of the events of her life, and the dealings of her heavenly Father. In her seventeenth year she was brought by severe indisposition, to be apparently on the brink of the grave. During this time, when her pain was great, she evinced much patience and submission to the divine will. In reference to this illness, she made the following record in her diary. "1829, eighth month, 8th, I have indeed, been afresh reminded of the uncertainty of every thing here; for I have been brought very near death; so near, that I thought there was no probability of my living through the day; yet I was not forsaken, but was enabled, in my hours of greatest suffering, to look unto him, whom, though I had not seen, I loved; and the separation from all my earthly friends appeared as nothing, when compared to the happiness I felt in the thought of being for ever with my Saviour."

"9th.—Better this morning, though still very ill. I am, however, very comfortable, and do not feel at all anxious about myself. I trust this does not arise from a state of indifference, but I earnestly desire, that whatever my heavenly Father sees fit for me, whether I live or die, I may not murmur, though the prospect of a return to health is at times very trying.—I am so afraid that the cares of this world will again engage my thoughts too much, and that I shall not seek sufficiently what ought to appear of most value to us."

On being measurably restored to health, she was fervently concerned to abide under the sanctifying power of the Holy Spirit, and on the 12th of the same month, she says, "I do now more than ever earnestly desire that my whole life may be the Lord's."

On the 21st.—* * * "Many of my friends, I fear, think too highly of me, but they cannot know me well;

oh, I do trust that he who alone knows the heart will make me truly humble—will make me to see myself as I really am."

The succeeding extracts from her diary will doubtless be found deeply instructive, especially to the youthful mind.

"25th.—Amidst the many temptations which surround me on every side, may my strength be in the Lord my God. Oh, we are assured—and may we not believe—that he is able to save to the uttermost all who come unto him, even little children; then whatever happens, I may as a little child come unto Christ, and oh, in all my difficulties, however great they may be, I trust I shall find relief. Yes, I fully believe that he is a shelter from *every* storm.

"Eleventh month, 15th.—The last few days have been truly happy ones to me; I have felt so much of the love of my heavenly Father! How wonderful is it that he loves such poor weak creatures as we are; without him, we can do no good thing. How delightful is the thought that we have an high priest who can be touched with a feeling of our infirmities; who having himself been tempted, is able to succour those who are tempted, and not only able, but willing to do so. I am very much afraid of speaking of the faults of others; oh, keep me from doing so, my blessed Saviour! I feel that it is wrong, and quite opposed to that charity which suffereth long and is kind.

"1830, first month, 8th.—A day of trial to my poor mind. Oh, that I may do what is right, without regard to the opinions of my friends. How wonderfully are 'hard things made easy,' by relying on the strength of an Almighty arm; and it is only by placing confidence in the great Shepherd of Israel, that we can expect preservation from the many dangers and temptations which surround.

"11th.—Great is the Lord and greatly to be feared;

yet, although this is the case, how mercifully does he condescend to dwell with his dependent children, how gently does he lead them, as it were step by step, in the path of safety, if they have faith in him.

"25th.—Last night almost a sleepless one. Suffering again my portion, yet I still feel as if I could not sufficiently adore the hand that gives the blow! Tried with wandering thoughts—oh that they were more fixed on him, who ever remains to be a God of mercy and of love.

On the 27th of second month, she again became confined, by indisposition, to her chamber; and she notes, in her diary, her earnest desire that she might prize and improve the retirement it afforded.

On the 27th of the following fifth month, she writes, "During the last few months I feel that I have not been making much progress in the knowledge of spiritual things, and, under feelings of my own unworthiness, I venture to approach the footstool of mercy; *there*, oh, blessed Jesus, I would seek forgiveness for the past, and strength for the future. Oh! draw me *nearer* unto thyself, that my soul may be satisfied with that living water, which thou alone canst give. Spare me, I humbly pray thee, no affliction which would tend to prepare me for thy kingdom; but grant, in thy unbounded mercy, that thy unworthy child may become more meet for 'an inheritance incorruptible' with the saints in light! For all my beloved friends, but especially for those whom thou hast been pleased to entrust, in some degree, to my care, I would ask thy tender compassion—O! look upon these 'little ones,' and guide them to thy fold—that so in early life, they may become as 'lights in the world.'"

"Sixth month, 26th.—My seventeenth birth day! Another year of my life has rolled rapidly away, and one which has been peculiarly marked with mercies. Dear and ever adorable Redeemer, thou hast been pleased, in the past year, to guide the wandering footsteps of thy unworthy child *towards* an ‘enduring city.’ —Through much and severe suffering, thou hast led me gently onwards, and even enabled me at times, to feel an all-powerful arm to be underneath me, when the billows have been so high, as to appear almost overwhelming. Thou hast brought me, indeed, through many and deep waters, and hast sweetly revealed thy Almighty power to one of the little ones of thy flock. In thy wisdom thou hast been pleased to hide from us ‘the measure of our days’—yet, O Lord, seeing that life must ever be uncertain, and, at the present time to me, peculiarly so, be near me, I beseech thee, in every hour of trial, and fit me, by whatever means thou seest best, for thy kingdom of glory. Again, I pray thee, let not thine hand spare, nor thine eye pity, until the work of purification is accomplished in my soul—not until all that remains of the dross and reprobate silver is entirely removed by the refining fire.

“Seventh month, 11th.—Was strengthened to yield obedience to what I believe to be the call of duty; and, deeply feeling the nothingness of self, approached the footstool of my heavenly father on behalf of those present. The sacrifice was, I trust, accepted; for indescribably sweet was the peace which followed; for which I feel that I have fresh cause to bless the Lord.

“Twelfth month, 31st.—This day is the last of the most memorable year of my life: in the furnace of affliction, I have, during the last twelve months, been sweetly taught. The Lord hath indeed done ‘great things for me,’ whereof may I ever acknowledge I am glad.’ He hath opened, renewedly, that fountain of living water which can alone refresh the thirsty soul. and hath enabled me at times to rejoice in him! Again have I been brought, as it were, to the brink of the grave, and again have I experienced the all-sufficiency of *his* power, even in the hour when all human strength failed, when the spirit seemed about to take its flight: Mysterious are the ways of God to our finite reasoning, yet have we abundant cause to believe, that his will concerning us is *always good.*

"Again restored to comparative health and strength, my most fervent desire is, to serve the Lord aright; to follow him in all things as long as I remain here. Most earnestly do I, at times, crave that he will never leave me; but that, in his unerring wisdom, he will be pleased to chasten me in the way most tending to my purification, that he will be my guide, even unto death! Oh, gracious Saviour, let me never shrink from bearing thy cross! oh, enable me to do it as I ought! for, of myself, I feel that I can make no safe steps. In thy unbounded mercy still guide, I humbly pray thee, thy wandering lamb towards the fold of thy everlasting rest!

"London, sixth month, 3rd.—This evening has proved one of the most painful, yet one of the most precious, of my short life. My earnest request has been complied with; and I have been brought most deeply to feel my own short-comings, my own many backslidings! Oh! I have kept far behind my gracious guide; and, when I remember his unutterable mercy, when I reflect on his fathomless love towards me, I am almost overwhelmed with sorrow. Oh! how do I desire that these feelings may continue, at least, that they may so far do so, as to enable me to see how I may retrace my way, or, rather, to drive me to that gracious Saviour from whom I have wandered, and who is yet, I humbly trust, yea, firmly believe, ready to receive and to forgive. Oh! thou who still watchest over thy poor dependent little ones, be pleased, I humbly pray, thee, for Jesus' sake, to look down upon me. Thou knowest that I do sincerely desire to serve thee, and thee alone; oh! be thou pleased to strengthen my desires, and to enable me now to follow the Lamb whithersoever he leadeth. On my return home, O gracious Father, be pleased, in the multitude of thy mercies, to watch over me, and grant me strength to go on my way; for I am utterly unable to take one right step by myself. Thou alone, O Lord, art mighty; and to thee belong glory and strength for ever.

"Sixth month, 26th, 1831.—Eighteenth birth-day. May I ever remember this day with gratitude. In the morning, much darkness seemed to cover me; but, in the evening, the rays of the sun of righteousness were graciously permitted to shine upon my soul, and I have been richly fed with the heavenly manna. May I be strengthened in the ensuing year, to trust more constantly in Jesus, to hold more frequent communion with the beloved of my soul.

"Seventh month, 7th.

'The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee.'

"To worship God in spirit and in truth, and to worship him *alone* is the fervent desire of my soul, yet oh! how feeble are my endeavours to serve him aright. Be pleased, O Lord, I humbly pray thee, for Jesus' sake, to teach thy unworthy little one, and to lead her in the way she should go; she humbly, yet earnestly, prays, that her thoughts, words, and actions, may tend more and more to her Redeemer's praise."

Soon after writing the above, she was again stretched upon a sick bed, and brought, in all human appearance, to the very entrance of "the valley of the shadow of death." The attack of disease alluded to, extended over many months; and so gradual, yet so sure was its progress, so entirely did it prostrate the bodily powers, reducing the beloved sufferer to a state of extreme weakness, that it seemed to the medical men who attended her, as well as to the members of her own family, that for her to be again raised up to health and strength, would be little short of a miracle.

Upon her mother's entering her room one morning, and inquiring how she felt, she replied, "My dear mother, I am very ill, but *all is well.* The everlasting arms are beneath me, bearing me above the swelling of the waves of Jordan."

Contrary to the expectation of all around her, it pleased infinite wisdom to restore her to her usual standard of health; and to permit a further trial of her faith, and of her dedication to her blessed Redeemer, by some lengthened conflict with the temptations of the world, and with the buffetings of the prince of darkness. The same Almighty helper, who had so eminently sustained her when the curtains of death appeared to be closing around, did not forsake her when again introduced into the busy scenes of life; but enabled her so to abide under his sanctifying power, as to become instrumental in showing forth his praise.

She writes, on the tenth month, 2nd, "I have known much of the Christian warfare; I have had frequently to walk in rough paths: but my heavenly shepherd has been graciously pleased, at seasons, to comfort and sustain me, to bear me above the waves of my troubled sea, which at times have risen very high! I may thankfully acknowledge in my small experience, that God has not forgotten to be gracious, nor in anger has he shut up his tender mercies."

1831.—She now entered diligently, and with deep interest into the employment of instructing her younger brothers and sisters. On the twelfth month, 25th, she writes:—

"I have had, this evening, some interesting conversation with my little brothers. Dear, precious children! already do they appear to see the love of God, in sending his only begotten Son into the world to save sinners. Oh that they may early become followers of their crucified Saviour!

"1832, fourth month, 30th.—Another month is coming to a close; and, oh! have I made any progress in it towards my heavenly home, 'the prize of my high calling?' Tardily, I fear, have I proceeded on my way; yet I do long to be more faithful; I do earnestly desire to press forwards, leaving the things which are behind. Oh! how would I crave, that nothing earthly, no joy or treasure here, may prevent my laying up for myself a treasure in heaven, where it will last for ever. My ties to life are many and varied; too often am I ready to cleave to that which is mortal; but I long to be weaned from this; I do with sincerity desire, ever to remember that this is not my resting place. Delightful thought! *our home is heaven!* Through the merits and mediation of our Saviour, we may look forward to the possession of an inheritance 'eternal in the heavens.'

"Fifth month, 12th.—In recurring to the events of the past day, I am indeed grateful to my great Creator for his many mercies: he has fed me with the hidden manna; and though it has not been prized as it ought to have been, I humbly trust it may prove as bread cast upon the waters. Deeply unworthy, as I know I am, of divine love and mercy, I can humbly, firmly trust, that it will be again and again extended towards me; and that my heavenly guide, will be near me, even unto death. Oh may the divine blessing rest on the precious children!

"17th.—To-morrow I am likely to leave home for London, where I humbly trust I may experience a renewal of strength—may I be truly humbled under a sense of my own great weakness, and made more sensibly to feel the exceeding sinfulness and depravity of our natures; oh I long to feel sin more exceeding sinful, and to be more deeply brought to a sense of the unutterable mercy of God in Christ Jesus; I long most earnestly, to know more of him as a reprover of sin, for although deep may be the suffering caused by this knowledge, it must be profitable for us. Oh I do so long to be truly humble and faithful.

"1833, first month, 13th. This evening gave way, in some degree, to unprofitable conversation. Do thou, O gracious Lord, for the sake of thy beloved Son, more and more bring into captivity every thought to the obedience of Christ; enable me to say, with the apostle, 'I am crucified with Christ, nevertheless I live; yet the life I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me.'

"Sixth month, 14th. Awoke under a precious sense of divine love, and my desires were earnest to keep close to my heavenly guide; but after breakfast I was unwatchful, and spent too much time in listening to conversation relating to the trifling things of time. 'Set a watch, O Lord, upon my mouth, keep the door of my lips.'

"28th, May I this day be kept faithful. I have this morning, as well as last evening, sincerely desired to see clearly what is right for me to do respecting the part which I have agreed to take in the Bible Society—'to do good and to communicate forget not, for with such sacrifices God is well pleased,' has been much impressed on my mind. May I be rightly directed.

"30th. On my return home from meeting, I enjoyed a short time of quiet 'in my closet;' I have been cheered with a ray of hope, that through the merits and intercession of our compassionate Saviour, I may be permitted in the Lord's time, (which I know is the best time,) to enter that kingdom, where there will be no temptation to stray from him who hath redeemed us, but where we shall for ever praise his great and glorious name."

Towards the close of the year 1833, she was again brought low by illness. In reference to this time of trial, she says, "I have known the Lord's arm made bare for my support; and I have afresh experienced him to be 'a refuge from the storm.' Oh, how do I desire, that each tempestuous billow, permitted to assail my frail and shattered bark, may bring it nearer that celestial haven, where all is rest and peace. Much do I desire that my late indisposition may have the designed effect, even of bringing me nearer him, whom to know is life eternal.

"25th. The two last days I have been gradually recovering, and to-day I feel much better, though I am not strong enough to bear much; I am, therefore, prevented the privilege of being at our quarterly meeting; yet, though not permitted to be out, I have this morning sweetly experienced communion with the beloved of my soul; and I have indeed found the presence of the comforter to be inexpressibly precious and consoling. May Israel's unslumbering shepherd still condescend to watch over and protect me, as I go on my way, and whatsoever trials are permitted to be my portion on my journey through life, all will in the end, I doubt not, be *joy*, and peace, and rest."

During the summer of 1834, being then in her 21st year, this devoted young person entered in her journal the following

"QUESTIONS FOR SELF-EXAMINATION."

"Did I devote a portion of time early in the day to silent retirement?

"Have I said any thing to the disadvantage of another?

"Have I encouraged unkind thoughts of any one?

"Have I performed all my duties to the children?

"Have I, in any way, put a stumbling-block, or an occasion to fall in their way.

"Have I endeavoured to help them forward in the way of holiness?

"Have I, in all things, set them a right example?

"Have I directed them to look to Christ as their only perfect pattern?

"Have I, when they have wandered, sought strength from above to lead them back again?

"Have I sought opportunities in the day for the renewal of my strength?

"Have I performed my duties rightly towards the servants?

"Have I sought, in every step of the way, to know the will of God, and have I endeavoured simply to perform it, 'looking unto Jesus?'

"Have I closed the day with seeking the divine protection, and in feelings of thankfulness for the preservation experienced?"

In 1834, seventh month, 26th, she writes, "Enabled, more than has sometimes been the case, to resist a little temptation, which has lately much assailed me, and to which I have too often yielded. In the morning, read and heard part of the Memoir of Thomas, a devoted missionary in India; and, I trust, I have known renewed real desires after ability to give myself up more entirely to God.

"'That which I see not, show thou me," is this evening the desire of my soul! I long to be taught more and more of God—to know him continually to be my counsellor. Do thou, O my gracious God, for my Saviour's sake, enable me to pass a life of closer communion with thee."

Eighth month, 26th. She inserts the following very instructive notice of their monthly meeting:—

"In meeting I was mercifully preserved in watchfulness unto prayer. In the meeting for business my spirit was deeply bowed before the Lord. My name was mentioned as representative to the next quarterly meeting. Under a deep sense of my weakness, I was ready to refuse, when the words, 'be still and know that I am God,' were sweetly and powerfully brought to my remembrance. His gracious promise, 'Fear thou not, for I am with thee,' &c. has since been so present with me, that I do confidently trust I have not done wrong in accepting the appointment, which I cannot but feel is a renewed call for diligence, a fresh incitement to faithfulness."

On attaining her 22nd birthday, she makes an entry in her journal, from which the following is extracted:—

"The language of my heart, on rising this morning, was, 'Oh send forth thy light and thy truth, and let them lead me!' And ere I joined the circle below stairs, in a short time of outward stillness, my soul was bowed with earnest desires at the footstool of divine mercy, deeply feeling my many backslidings—my very great unworthiness—yet craving the support of the everlasting arm, for the remainder of my pilgrimage; and, through the mercy of my compassionate Saviour, to know a preservation from evil as long as I am in the world! Unable to go to meeting, I passed an hour alone—and have been made renewedly sensible of the mercy of the Lord."

Her mind seemed formed for friendship, and many of her personal attachments were very strong. She felt it needful to place a watch over the warmth of her affection towards those whom she loved, lest her heart should be drawn away from him, who alone is worthy of the devotion of every faculty of the soul. Several of her most dear and most intimate friends were, ere her own brief stage of life was passed, removed from this transitory scene—whilst Mary Ann Gilpin could, with full assurance, contemplate the change, as being to her deceased companions one of perfect blessedness, she nevertheless was keenly sensible of her loss; yet she was enabled to make the following record:—

"I have not murmured, being mercifully preserved from doing so, but I have felt deeply afflicted; still in my moments of severest suffering I have been enabled to desire that all things may work together for my good."

On the death of an excellent young woman, to whom she had been united by the tenderest ties of a virtuous friendship, she says, "Gracious and ever merciful God! thou only knowest the darkness of the cloud which this visitation of thy love has cast around the paths of some of us—thou only knowest the bitterness of our cups, and I would fervently entreat of thee, for the sake of our adorable Redeemer, not to let the cloud, or even the darkness of it, pass away, without permitting thy blessing to descend upon us; enable us to feel that thou hast visited us in *love*—that, in infinite mercy, thou hast been pleased to gather our dearly beloved one into thy fold of everlasting safety. But we are still in the wilderness. Thou knowest the dreariness of *our way*—thou knowest the trials and temptations to which we are still exposed; permit, I pray thee, thy word to be a light unto our paths, a lamp unto our feet; Keep us near unto thee, that when thou art pleased to call us hence we may be *prepared* to give an account of our stewardship! Before retiring to rest I was enabled to raise a tribute of thankfulness to God, whilst earnestly desiring of him help to become his only for ever.

On the 8th of sixth month, 1837, she mentions a recurrence of bodily indisposition. From her remarks upon this dispensation, the following lines are extracted. "The appearance of a symptom of disease I never had before, and serious in its nature, has placed afresh before me the great uncertainty of my long continuance here, and renewed my earnest longings to be made fully meet for the 'inheritance of the saints in bliss;' having my robes washed and made white in the blood of the Lamb; knowing the sanctifying, purifying influence of the Spirit of Jesus.

On the 25th of the same month she writes: "The last day of my twenty-fourth year. What a truly solemn consideration! May the retrospect and close examination of the past, lead me, with greater earnestness, to press forwards in the heavenly race. Unutterable love and mercy have, during the last twelve months, have sweetly manifested towards me. My Saviour's arm has again and again been extended for my help when my feet 'had well nigh slipped.' He has, in tender loving kindness, carried me in the arms of his love over many rough places, and continued in compassion to visit my 'transgressions with the rod, and my iniquity with stripes.' Very many have been my sins of omission and commission, and deeply humbling should the remembrance of these prove; whilst the knowledge that my 'Redeemer liveth,' and liveth to make intercession for the sheep and lambs of his flock, conveys unspeakable consolation. Yet I do desire that all that is comparable to the dross, the tin, and the reprobate silver may be consumed by the purifying, sanctifying power of his Spirit.

Her health during the autumn revived, and, for a time, her affectionate relatives cherished hope of her ultimate recovery; but early in the succeeding year it became evident that pulmonary disease had become deeply seated in her delicate frame. Her last memorandum in her journal was the following, penned on the 21st of second month, 1838.

"The time which has passed away, since I last wrote any thing here has been memorable in my experience. My body has again been brought very low, but I have been most tenderly dealt with. Last night was a restless one, but I was unspeakably happy—no cloud appeared to darken the future, and I was strengthened to feel entire resignation to the divine will."

Her health continued to decline, but her mind was mercifully stayed on God. On one occasion she intreated her beloved mother not to entertain discouraging views of her own spiritual state, adding the following striking and very instructive remark:—

"Think more of Jesus and his all-sufficient power. Many suffer loss, I am convinced, by endeavouring to seek out their states, whose daily walk is in conformity to the divine will, as far as it has been manifested to them." One evening, when those around her were mourning over her harrassing, restless nights, "When I am gone," she said, with a smile, "and you think of my many nights of suffering, you must remember the *perfect rest* I shall then be enjoying. I shall be

'Where everlasting spring abides,
And never withering flowers;
Death, like a *narrow* stream divides
This heavenly world from ours.'"

Towards the end of the fourth month, her little remaining strength rapidly declined, and she endured much acute pain. On one occasion, when her countenance indicated agony, she endeavoured to smile, and assured those around her, it was only the poor body. "When I am going," she said, "if I am not able to speak, and appear to be suffering, you will know that it is only the poor body;" adding, "If Jesus had not been my all in all, how could I bear this?" Seeing her mother much distressed, with a look of tender love, she said, "My *dear, dear* mother! when I am gone, thou wilt have a better comforter. You all know the ground of my hope, though I have not *said* much on the subject—there is but one way to be saved. *Jesus is the only Saviour.*" To her sisters she said, "My *dear* girls! oh keep *very close* to Jesus! He will so tenderly care for you. He has made my dying bed so soft!" This never to be forgotten season, was on a first day; and alluding to her having always enjoyed the day of rest, she said, "but this is the happiest of all." The alarming symptoms which seemed to threaten dissolution continued unabated, but the beloved patient repeatedly assured those around her, that she was not suffering—that she was "most tenderly dealt with"—and repeated, in a low voice, but very distinctly the lines,

'Oh glorious hour! oh blest abode!
I shall be near and like my God!
And sin and sense no more control,
The sacred pleasures of my soul.'"

She repeatedly said, "Oh, keep close to the Saviour! Do endeavour to follow me, Christ is all to me now—oh, make him your friend!"

On the 1st of fifth month, she was visited by a beloved brother. Upon entering the room and sitting beside her, she sweetly endeavoured to hand him words of consolation. "Don't, oh don't grieve," she said, "oh think how short a separation our's may be; I shall not be lost, thou know'st, but gone a little before you. Oh I cannot bear to see thee grieve." And again, "Thou know'st, dear, how I have dreaded sinning; oh think how joyful to be, where there is no more temptation. I shall see *His* face, and *never, never sin.* Oh it seems to me that the absence of all sin would, of itself, make heaven a very bright and a very glorious place."

Writing to another brother, he asked if he should give him any message from her. "Give him my dearest love," she said, "tell him that I am happy, *very happy,* and that I desire when he comes to a death-bed, he may experience the same support which I now feel." Her brother on leaving her again at this time, had a deeply interesting interview with her, during which, she said, "When thou art gone, dear, do not think of me as I am now, do not think of the poor suffering body; but oh think of me as a joyful partaker of the 'grace of life,' though very unworthy." On his inquiring if he could do anything for her, she replied, "No, dear, except to desire, that patience may hold out to the end."

On the 11th of sixth month, the purified spirit of this dear young friend was released from its earthly tenement, after taking leave of all around her, and saying, in intelligible and joyful accents, "quite, quite ready. I do believe I am going to my happy, my heavenly home!" In reply to an inquiry if she was in suffering, her last expressions were, "oh, no, no, so *very*, very happy!"

From a testimony, issued by the monthly meeting of Friends, of Philadelphia, to the memory and worth of JANE BETTLE, a valuable elder recently removed from the militant church, the following memoir is chiefly compiled. It affords a striking evidence of the truth of that scripture declaration, "Blessed are the undefiled in the way who walk in the law of the Lord." And it appears particularly calculated to stimulate and encourage some, who, occupying the same responsible station, and being weightily concerned to fill up their measure of suffering, or of service, as members of the body of Christ, have often to experience many conflicts and discouragements known only to their holy Head.

Jane Bettle was the daughter of Thomas and Jane Temple, of Kennet, in Chester County, Pensylvania. Of the watchful and pious care of her beloved parents, in instructing her in Christian doctrine, and in the testimonies of truth as professed by our religious society, she often spoke in after life, with lively recollection and grateful acknowledgment.

In her very early years she was favoured with the tendering visitations of the love of God to her soul, and being strengthened, in good degree, to yield obedience thereto, she was induced to turn away from the vanities and follies incident to the period of youth, and experienced the truth of the scripture testimony, "The fear of the Lord is as a fountain of life, preserving from the snares of death." In commemorating the goodness and mercy of Israel's shepherd, who thus watched over her, she remarks: "The Lord graciously condescended to call me at so early a period in life, that like Samuel of old, I scarcely knew who it was that called me. But in his adorable mercy, he continued his calls, until he made me to understand his voice; bade me beware of the voice of strangers, and strengthened me from season to season, to follow him; by which I was prevented from falling into many youthful temptations."

One of the early fruits of this surrender of her will to the guidance of the Spirit of Truth, was a scrupulous regard to the wishes of her piously concerned parents, and a ready compliance with their commands; the recollection of which, during her last illness, appears to have afforded her solid satisfaction. To this subject she thus alludes; "I have often felt thankful for the instructions received from my dear parents in early life. I believe I may say without boasting, that by the help of my heavenly Father, their counsel was, in a good degree, kept to. I did not feel myself at liberty to put on apparel, or to make choice of associates, without their entire approbation; and I had sometimes to say to my young friends, that in so doing, would they also find safety and peace. As I advanced in years, the obligation to consult them in all my pursuits, seemed as imperative as ever, being careful not to make up my own mind until I had heard their's; which, I believe, was a means of preserving me from many follies, and affords me consolation to the present day."

Her natural disposition was mild, affectionate, and equable, and being sanctified by divine grace, it greatly endeared her to her friends and neighbours, amongst whom, under the influence of Christian love, she was much devoted in administering to the wants, and alleviating the sufferings, of the sick and the afflicted. Continuing in a humble, watchful frame of mind, under the preparing hand of the Lord, as she advanced in years, she grew in religious experience, and became increasingly concerned for the support of the cause of truth; and being exemplary and consistent in her conduct and demeanour, she was early brought into usefulness in her monthly and quarterly meetings.

In the year 1802, she was married to our friend Samuel Bettle, and settled within the limits of this monthly meeting. In her family she was an example of meekness and circumspection; diligent in the attendance of our religious meetings; careful to maintain our testimony to Christian simplicity, and to endeavour to train up her children in the nurture and admonition of the Lord. Being thus religiously engaged to fulfil her various social and relative duties, and patiently enduring those baptisms which are necessary to qualify for service in the church, she was united with the living members in labouring for the promotion of the cause of truth and righteousness, and gradually prepared and strengthened to stand as a burden-bearer in the Lord's house.

Being appointed to the station of an overseer, her mind was deeply impressed with a sense of the responsibility of the service, and she was engaged to wait for divine ability, in her endeavours to discharge this important trust. She was often engaged to admonish, or caution such as she thought were in danger of being drawn aside; which being done in an affectionate manner, found its way to the heart, and made an impression that was not soon effaced. As an elder, to which station she was subsequently appointed, it was her concern to be preserved in a lively sense of the nature of the calling, and by a steadfast reliance upon Him from whom the gift comes, to receive a qualification to occupy it to his honour, and the edification of the body.

To the humble, diffident traveller, she was frequently engaged to extend a word of encouragement, whilst those who evinced a forward and unsanctified spirit, were tenderly, yet plainly, admonished by her. Much of her time and strength were devoted to the services of our society, being cheerfully given up thereto. On one occasion she was absent from home a year, accompanying a minister from abroad* in a religious visit to some parts of this continent, and although, during this arduous service she underwent many baptisms and trials, yet the retrospect of it afforded her the reward of sweet peace.

During the close trials which overtook our religious society in the departure of many of the members from its Christian doctrines, and their consequent secession, she stood firm to the ancient principles of truth, and patiently bore her part in the burden and reproaches of the day. Being grounded, by heartfelt conviction, in a belief of the authenticity and divine authority of the Holy Scriptures, the divinity of the Lord Jesus, and the efficacy of his propitiatory offering for the sins of the world, she was unwavering in her acknowledgment of these fundamental truths, and in her attachment to our Christian discipline and testimonies; and without shrinking from the painful duty, she laboured in meekness and firmness, with those who endeavoured to invalidate these sacred truths, and to lay waste the order of the church.

In the year 1832, whilst travelling as one of a committee appointed by the yearly meeting, to visit its subordinate branches, she perceived symptoms of the painful disorder which soon after so increased as to confine her to the house for the remainder of her days. During this protracted sickness of seven years, there were times when her bodily sufferings were great, but through the power of divine grace, she was preserved in patience and resignation to the Lord's will.

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* Our late beloved Friend Elizabeth Robson.

She never murmured nor repined at pain or privations, but in humble reliance upon the sustaining arm of her merciful Redeemer, was enabled calmly to commit herself to the ordering of divine Providence, and to maintain her wonted cheerfulness and equanimity. In moments of deep bodily affliction, her mind was often drawn reverently to commemorate the sufferings of the dear Son of God, on behalf of a guilty world; and on one occasion, she expressed herself thus; "When I consider the blameless Lamb of God, who bore our sins in his own body on the tree, my own light afflictions seem not worthy to be spoken of."

Although deprived of the opportunity of assembling with her friends in religious meetings, she was frequently engaged in humbly waiting upon the Lord for the renewal of her strength; and the daily clothing of her spirit seemed to be that of watchfulness and prayer for her own advancement in holiness, and for the prosperity of the cause of truth. In some memorandums found since her decease, the following remarks occur: "Weakness of body and mind prevails, yet I may, with a degree of thankfulness, acknowledge, that while the family are gone to the place appointed for public worship, I have in my private chamber, witnessed sweet communion of spirit with him who is omnipresent; who condescends to our weakness, and strengthens us to look towards his holy hill. Through this merciful helper of his poor frail creatures, we are permitted to behold with the spiritual eye, Jerusalem, a quiet habitation, and a place of safety, amidst much disquietude which prevails in the world." In another place, adverting to the convening of one of our meetings for discipline, she remarks: "May the great Head of the church be in the midst of those assembled; and may they be careful to ask counsel of him, not leaning to their own understandings. Great danger attends, when man, in his own wisdom, attempts to meddle in church government; it makes sad work for the true burden-bearers, who are labouring for the prosperity of Zion, and the enlargement of her borders."

On another occasion she observes; "Notwithstanding I have long been deprived of assembling with my friends in social worship, I may say of a truth, I am often brought into feeling with them; particularly with the Lord's anointed ministers." "When the ministers of the gospel of Christ wait in their gifts for the immediate influences of his Spirit, the word will not return void, whether it be in few expressions, or greater enlargement, so that all is kept in the pure gift. Under this influence, the holy unction will be felt by the living members, and be made instrumental in awakening those who are dead in trespasses and sins; and without it, whatever is spoken, whether less or more, will be superficial; burdensome to the living members, and a hurt to the assembly." "I have fellowship also with the Lord's anointed elders, who, as they keep in their gifts, are made to feel deeply together, and to drink together as of the same cup. That the precious cement which accompanies right exercise, may increase in all our religious assemblies, is the fervent breathing of my spirit."

She had long felt a deep and affectionate interest in the welfare of the youth, and by her kind counsel and affable demeanour, had gained considerable place in their minds; and during her confinement, her religious concern for their best welfare, appears to have remained unabated. In one of her memorandums she observes: "O, saith my spirit, that the children of believing parents, who have had much religious instruction, and have often witnessed the tears of anxious solicitude to flow on their behalf, would be persuaded to forsake youthful vanities, and come and taste of the sweet fruits of obedience; which some have been partakers of, even to the latest period of life."

The state of her mind during her sickness is indicated by the following brief extracts from her memorandums. "O, thou inexhaustible source and fountain of all good, keep me, I pray thee, in a state of daily watchfulness, so that I may be enabled to follow thee in the regeneration; for without this, dearest Lord, I am made sensible that all pretensions to discipleship will do nothing for me, in the day of awful decision." Again: "Humbled under a sense of my entire inability even to think a good thought, unaided by thee, thou fountain of all good, be pleased, in thy matchless mercy, to keep me watchful, that I enter not into temptation." On another occasion, "Favoured this evening with solemn quiet, in which the spirit of supplication was, I think, livingly felt, with thanksgiving for past and present favours; earnestly craving that every succeeding day of my life may be spent in watchfulness, and fear of offending my blessed Saviour and intercessor, in thought, word, or deed." At another time she says; "A song in the night, through divine mercy, is felt to arise to him, who of old had power to make the dumb to sing, the deaf to hear, the blind to see, and the lame to walk. Miraculous power! which extends to both body and mind; revives the spirits of the weak and faint, enabling them to press forward, through every crowd of opposition." Again, in speaking of the Christian's voyage through life, she says; "We may very possibly persuade ourselves that we are secure, supposing the haven is nearly attained; but alas! for that individual who relaxes in labour, until safely landed on the shores of everlasting rest." On another occasion: "Thankful, I trust, for the crumb of heavenly bread received. I feel as though I know not how to number, as I ought, all my blessings, spiritual and temporal. Dearest Lord! be pleased to strengthen me day by day, to draw nearer and nearer to thee." Shortly before her decease she writes: "May I be strengthened diligently to labour, pressing toward the mark for the prize of the high calling of God in Christ Jesus our Lord, that at the end of the race, I may be permitted to enter his kingdom, 'where the wicked cease from troubling, and the weary are at rest.'"

For some weeks previous to her close, though there was no very striking change in her disorder, her mind was impressed with a belief that the event was at hand, and though the intimation produced much solemnity of feeling, she was favoured to receive it with composure, and to contemplate her change with joy, in the well-grounded hope of a blessed and glorious immortality. On the 28th of the third month, 1840, she observed, "I have very many outward blessings: much to love and enjoy; but my concern is so to live and watch, that when summoned to leave them, I may render my account with joy, and not with grief. In order to obtain this state, we must experience many deep baptisms, and much of the searching and purifying operation must be submitted to. I think I may say that in my lowest moments, when the billows have seemed to rise, and the storm to beat, I have never entirely lost my hold upon the anchor, the hope in Jesus, finding it, even in such seasons, sure and stedfast." On another occasion she remarked, "When we consider the greatness of him, without whom not a sparrow falls, what cause for thankfulness have we for his care over us, unworthy as we are."

On the 4th of the fourth month, she said, "I have for some time felt as if the period of my continuing here was drawing to a close; and this feeling increases. I have been endeavouring to give up all, and lay everything at the feet of my blessed Saviour; and poor as I am, and at times low in faith and patience, I have never had my trust and confidence in him removed." And after a solemn pause she added; "He will be with me, I feel assured, through the valley and shadow of death."

Thus as a faithful servant, looking for the coming of her Lord, she calmly awaited the summons of the solemn messenger; and as her bodily weakness and her sufferings increased, she was enabled, through the Lord's sustaining power, to evince that there is a blessed reality in the Christian faith.

On the evening of the 12th, her mind being very tranquil and collected, and her faculties clear, it was remarked to her as a favour; to which she replied, I esteem it a very great favour indeed; adding, "I have loved the Lord Jesus from an early period of my life to the present day; and he has not forsaken me. Notwithstanding my short-comings, I have hope in him; but it is not by any acts of righteousness that we have done, but of his mercy he saveth us."

As the last conflict of nature approached, her pain and bodily distress increased, but she was mercifully borne above it, and with a pleasant countenance observed, "These light afflictions are but for a moment;"—which were her last words. She was soon permitted, as we believe, to receive that far more exceeding and eternal weight of glory, which they work for the righteous; gently passing away, without any struggle, on the morning of the 13th of the fourth month, 1840, in the 67th year of her age; leaving the consoling assurance, that, through the mercy of God in Christ Jesus, she has joined "the general assembly and church of the first-born, which are written in heaven."

May her watchfulness and circumspection, and the peaceful termination of her exemplary life, be the means of inducing others, and especially our beloved young friends, to embrace the visitations of heavenly love, and to submit to the refining baptisms of the Holy Spirit; that thus a succession of faithful labourers may be raised up, who, dedicating themselves to the Lord and to his cause, may be qualified and strengthened to serve "their generation according to the will of God;" so that they also may at last receive "the end of their faith, even the salvation of their souls."

Rachel Pumphrey was the daughter of George and Eleanor Richardson, of Newcastle on Tyne, and was born on the 14th of fifth month, 1803.

She was educated with religious care, and numerous are the records which she has left, of her thankfulness for the privileges which she consequently enjoyed. When about 12 years of age she was placed at Ackworth school, where she remained two years; and she often spoke, with affectionate gratitude, of the care there bestowed upon her, more particularly of the favour which she partook of, in being instructed in the holy Scriptures. It appears that, at this early period of life, she evinced a desire to love and serve her God, and that it was her daily practice to pass some portion of her time in perusing alone the sacred volume. Her conduct was orderly, and there is good ground to believe, that it was regulated by christian principle, and that, even in her youthful days, she was, in good measure, brought under the power of that living faith, which works by love, to the purifying of the heart. Her judgment appears to have been early matured; she had a taste for literature, and read much, especially delighting in religious biography. After leaving school, and during her residence under the parental roof, she evinced a deep solicitude that she might experience true sanctification of heart. In one of her early letters she writes, "Intercede for me, that I may be enabled to use increased diligence, that I may be more and more clothed with celestial armour, and may be preserved continually on the watch-tower, where alone is safety."

In the seventh month, 1824, having, in the course of a journey, attended some favoured meetings for worship, she remarks, "I think I never before felt so forcibly the incalculable privilege it is to dwell among the 'living in Israel:' accompanied, however, with an earnest desire, that we who are thus favoured, may not be placing too much dependence upon it; but endeavour to seek after a knowledge of the truth for ourselves, well knowing, that nothing short of that will be of any avail." In the eighth month of the same year, "I seem, indeed, to have almost every comfort I could wish for, what a favour it is to be able to say so much! The language of my heart, often is, 'What shall I render unto the Lord, for all his benefits?' Oh, that I could more unreservedly dedicate the few talents which I possess, to the service of him, who hath crowned me with loving-kindness and tender mercies!"

A striking trait in the character of this dear young friend, was her filial confidence in providential oversight and control. This is manifested in a letter dated twelfth month, 2nd, 1825, which she thus concludes, "What a consoling reflection it is, that he, who alone can foresee the consequences of every action of our lives, should mercifully condescend to guide and direct, even the temporal concerns of his poor, frail, finite creatures;—for truly, it is not in man that walketh to direct his steps!"

Near the same time she writes, "How sweetly does it calm and stay the mind, when looking to the future with anxiety, to reflect that all events are under the superintendence of an *unerring* providence, and that whatever will be really for our good will not be denied. I have sometimes thought there is no kind of discipline to which I am more indebted than to disappointments; they tend to turn the mind back into its proper channel, and lead us to look for enjoyment from the inexhaustible source. What should we do, if we had the sole direction of our own affairs? how sweet it is to think that we are under the fatherly regard of that Almighty being who doeth "all things well," and who will withhold no good thing from those who sincerely desire to seek and serve him. May the consideration, be a renewed call upon our gratitude and obedience.

To a beloved friend under deep trial, she addressed the following instructive remarks: "Let me entreat thee to beware of giving way to despondency: if we were dependent upon our own strength, we might well sink under the intolerable burden; we might well give up the cause as hopeless:—but we know this is not the case; there is one who is strength in weakness, riches in poverty, and a present helper in every needful time, to those who call upon him, to those who call upon him in truth."

The following extracts from two letters, penned while remaining under her father's roof, show the humble and watchful state of her mind. "May I hope that when prostrated in spirit before the Father of mercies, thou wilt sometimes remember thy poor friend, with desires that He may, by his Spirit, prove a swift witness against all that is evil in me. I well know what it is to struggle with the corrupt propensities of our nature, by which I am so frequently led captive; but I have long found that the practice of retiring at stated seasons, is almost the only way, in which I can acquire strength to renew the combat. I quite believe had I always attended to this, I should not now have been so far behindhand; but I am too apt to suffer trifling excuses to prevail."

After leaving school, she resided at Newcastle until she attained the age of 23; when she became united in marriage with Thomas Pumphrey, of Worcester. In the tender relation of wife, she proved a faithful, affectionate, and sympathising companion. She was well qualified, and ever ready, though with great diffidence, to enter into her husband's religious exercises; and the meek submission with which she sacrificed her own feelings, when he apprehended himself called to leave home in the service of the gospel, is instructively evinced in the following letter to her parents, penned during his first absence in this solemn engagement. "At times I hardly know how to contemplate the dreary waste which opens before me, but I am thankful that such have not been my prevailing feelings hitherto.

"It is a service for which it is abundantly easier to give him up, than any other; and I feel a degree of confidence, that I and my precious lambs will be cared for in his absence. Trials will no doubt be, again and again, the portion of both of us; but may we not hope that as our day is, so will our strength be. If it may but be the means of drawing us a little nearer to him, who, under such circumstances, is peculiarly felt to be the alone source of strength and consolation, it will be worth all the suffering. On another occasion she thus wrote to her husband, when from home on a religious visit, "Thou, my beloved, and thy dear fellow-labourer have, as thou mayst suppose, been much the companions mentally of my lonely hours; and a little ability has been experienced, to put up the petition for your help, guidance, and preservation. But although, not entirely divested, at times, of a lively feeling of rejoicing in the goodness of my heavenly Father, it has been far from a time of abounding; but if the privation has been the means of leading me further down the hill, into the valley of humiliation, it will be worth all. I think I have seen a little more of my own weakness and unprofitableness: but these are lessons we are so unwilling to learn, that oft-times small progress is made. I wish the impression may but be sufficiently abiding."

In the domestic engagements of life she was discreet and diligent, simple in her habits, conscientiously avoiding display, and impressed with the responsibility attaching to our influence upon those under our care, she watched, with christian solicitude, over the best interests of her servants, and the good effects of this religious concern were manifest.

Her heart was open, even from very early life, to the distresses of the poor, and she loved to minister to their wants.

As a parent, she was concerned, above all things, to train up her children in the divine fear, and to lead them to the knowledge of Christ their Saviour. The pious submission with which she held these precious treasures, in subordination to the will of her heavenly Father, was evidenced by the manner in which she received the trial of having her two eldest children prostrated by a severe attack of typhus fever; but little expectation of the recovery of one of them, a beloved daughter, was for a time, entertained. After recording her reverent thankfulness in the prospect of having this dear child restored to health, she thus remarks, in a letter to her parents, dated eighth month, 27th, 1834; "It would have been a heavy trial to have given her up, my companion and only girl, yet I should much rather, at this time consign her to the silent grave, than that she should live to dishonour her Saviour. I have often felt, both now and at many other times, that I durst only ask for lengthened days for our dear little ones, in entire submission to the designs of a higher wisdom." Her low estimate of her own labours, as a parent, is manifested in the following lines, addressed to an endeared friend; after alluding to her solicitude on account of the best welfare of her children, she adds, "I am well aware that of ourselves we can do but little for them, and that there is one, who can work without means, as well as that he sometimes does through very feeble instruments; still the inquiry often arises, are we performing *our* part? most of all, I long for greater fervency of spirit in my own particular, and then there would be more reason to hope that my efforts would receive a blessing from the great Lord of the harvest."

In the year 1834, our beloved friend was brought under deep trial and close exercise of faith, in consequence of her husband's apprehension that, in the ordering of best wisdom, it was his duty to engage in the arduous and very important office of superintendent of the school at Ackworth. Her mind was, even before her dear companion had avowed his feelings on the subject, remarkably prepared to enter into sympathy with him, by an impression that it was the lot appointed, by which he was designed to become more extensively useful in the vineyard of his Lord. But although Rachel Pumphrey was concerned, in the divine fear, not to obstruct her husband's service in this, or in any other line of duty, to which he might believe himself called, yet the change, from the comparative retirement of a private station, to one which, whilst it involved a great weight of care and exertion, also placed her in a situation of conspicuous responsibility, brought her diffident mind into much conflict. This is feelingly evinced in a letter to her beloved father, from which the following is extracted:—"It has, as thou mayst well conceive, plunged me into depths of distress, at times such as I think I never experienced. I was before painfully sensible how little able I was to be a real help-meet to my beloved husband, and to have such responsibility increased, is what I have scarcely dared to contemplate." "This trial has shown me a little more of the depravity of my own heart. If self and self-will were sufficiently slain, I should have been spared some of the conflicts, through which I have had to pass. Sometimes I attain to a degree of resignation, and a desire prevails that I may be made willing to be, to do, or to suffer all, and everything that may be required at my hands by him, who has a right to dispose of us at his pleasure, at other times, the various difficulties in our path are almost overwhelming."

Again, in a letter to a dear friend, she says, "Looking at my own unutterable weakness, and my many slippings and short-comings, I have been well nigh overwhelmed. At one time it did introduce us into deep distress; and though the undertaking does not diminish in magnitude, yet I have latterly been able to look to it with more calmness, and with something of a trust, that he, who calls for the sacrifice at our hands, will either provide a ram, or give strength equal to our day."

As long as health and strength allowed, she endeavoured carefully and diligently to attend to the important duties which devolved upon her, as the head of the female department of that institution.

After the occurrence of some circumstances which involved much anxiety, she remarks that she had been gradually throwing off the load which had weighed upon her spirits, and adds "I have felt ability to leave it all in the hands of him, who doth all things after the counsel of his own will, both in heaven and on earth. I have believed my place was to keep quiet, and endeavour to live a day at a time, being assured that more will not be required than there will be strength given to perform, if the fault be not my own.

Notwithstanding the retiring character of our dear friend, her religious experience, and the exercise of her mind for the spiritual welfare of her fellow-members, were appreciated by her friends; and, in the spring of the year 1839, she was appointed by her monthly meeting to the station of elder. She loved the truth as it is in Jesus, and she experimentally knew that the principles and testimonies, maintained by the Society of Friends, are those of pure Christianity.

Her faith and confidence in the mercy and care of her Almighty Father were often tested by seasons of severe trial. On one of these occasions, after remarking that they had then sorrow upon sorrow, she writes, "Well, it is not for us to question the dealings of Omnipotence, or to repine at the proceedings, however past our finding out, of him whose name is emphatically *Love.* I know my heart needs both the hammer and the fire, and if it become at length but melted and broken, I hope not to murmur at the means."

A year after the last extract she contrasts the comforts which surrounded them, with the previous affliction, remarking, "There was then much sickness in the school, and other trials accompanied; what a change in almost every respect! and yet how little real thankfulness is the constant covering of my mind. Ah! my dear friend, if we are ever permitted to reach that state, where the purified spirit will be enabled, without encumbrance or liability to temptation, to worship without ceasing and without alloy, with what different feelings shall we look back upon the events of this life! of how little importance will it then appear, whether sorrow or joy has been our portion, except inasmuch as it has ministered to our purification.

Oh, for more diligence and watchfulness whilst passing along! surely then we should know more, even here, of that *rest* which is promised." The health of our dear friend soon began to decline; she received from the committee many evidences of the most affectionate consideration and kindness, and the arrangements made by them to relieve her from any duties which might oppress her enfeebled frame, were often referred to, by her, with tears of gratitude.

In the second month, 1841, she writes, "It has been a severe trial to lay aside, one after another, of my active duties, until now almost nothing is left; but I do earnestly long for complete resignation to whatever may be in store for me." During the same month, she remarks, in a letter to her dear father, "The prospect of being still more laid by, has been, for some time, unfolding itself before me. For the sake of my precious children, whose path I may perhaps smooth a little, I should prefer even *such* a life; but, in regard to everything else, it is incomparably harder than an early removal. Unworthy as I am, there have been many seasons, within the last two years, when, through the mercy and merits of the one atoning sacrifice, death has been robbed of its sting. Still, there is no doubt abundant need of further purification. I find I know but little of my own heart; and, if this work may but be furthered, I hope I could welcome any suffering. The difficulty I have found in being willing to be entirely laid aside, proves the need of this; and whatever it may be, however humiliating, seeing it is the will of my heavenly Father, whom I hope I do love above all, I ought cheerfully to acquiesce."

Again she writes, "Thrown back upon my own resources—not suddenly, it is true—but in no long time removed from a scene of bustle, and care, and responsibility, and having nothing, as it were, to do, but to guard the thoughts; I have, indeed, found as vigilant a watch required, as under any other circumstances; and much do I desire that the lesson, which it ought to teach me, may be an abiding one."

She loved private religious retirement, and was regularly in the practice of it, highly appreciating the duty, and partaking largely of the benefit of prayer. In a letter to a beloved friend under peculiar trial, penned at a time when her own health had become seriously impaired, the following instructive remarks occur: "In every affliction there is one unfailing resource, and that is prayer: persevere, faint not; remember the husbandman, who must have long patience for the fruit of the field, and who can tell what blessings may yet be in store for thee. Solitary, as thy lot may seem, thou art not alone. 'When my heart was overwhelmed within me, then thou knewest my path.'"

As the ravages, which a deeply-seated internal disease had made on her strength and constitution gradually advanced, our beloved friend's mind was preserved in great composure; and she was strengthened to contemplate, and frequently to speak of the solemn prospect which was shortening in perspective before her, with a holy calmness, humbly confiding in the mercy of her redeemer, in whom was all her trust.

In a letter dated eighth month, 12th, 1841, she thus expresses her pious resignation: "It is a great comfort that, at present, I can look forward without anxiety. It would be very pleasant to feel well once again, but suffering may be needful, and it is sweet to repose entirely on the fatherly tenderness and compassion of the God of love."

The beloved sufferer now became wholly confined to her couch or to her bed, but through divine mercy her mind was stayed in peace. On the 24th of tenth month, after her husband had read to her the fifteenth chapter of the 1st of Corinthians, a sweet season of silence ensued. She remarked, that it had been her particular wish, the preceding day, to hear that chapter —that she had been much comforted by it—that for the last few days she had been favoured to feel, as she had not for a long time before, in the possession of so large a measure of heavenly peace; adding with much tenderness of spirit, that all clouds seemed now to be rolled away. About this time she addressed the following lines to an endeared relative: "I have, of late, been rather remarkably spared much anxiety as to the event: I hope it is not a false calm; but weak and unprofitable as my whole life has been, I may, without presumption, say, 'I know in whom I have believed,' and in his holy hand I desire to leave my all."

Tenth month, 29th. After again alluding to her fear, lest she should encourage a false peace, she added, "It seems so marvellous that I should feel as I do, but through all my trials and conflicts, I have never felt my trust shaken; all fear of death is taken away, and all anxiety as to whether my illness be more or less lingering." On the 10th of twelfth month, she said:—"I fear I shall weary you out, it is heavy getting along." Her husband said, he hoped she did not feel her confidence in her Saviour to fail; she replied, "I have no doubt in regard to the atonement, or to my interest in it, but there is so much impatience, such a want of meetness for heaven, that the remarks of some of our friends, who seem to think I have attained to a higher state than is the case, are trying indeed to me".

It is evident, from her expressions about this time, that the precious spirit of this dear afflicted friend was permitted to sympathize with the oppression of its mortal tenement, and to experience deep poverty and an abasing sense of weakness and frailty. To one of her brothers who visited her on the 17th of twelfth month, she said, after a considerable time spent together in silence, "I have been little able to realise the prospect before me. I have nothing but a humble trust in the mercy of our Lord and Saviour; it has been truly the valley of humilation." Shortly afterwards, in answer to a remark of her brother's, she said, "I have felt little ability to pray—very little."—"On looking to a long illness the prospect has at times felt trying, but I am not detained too long, it is for all wise purposes. I have generally been preserved, even without a doubt, which is a great privilege. I have had a confiding hope, in which I can truly say—

'Nothing of my own I bring,
Simply to thy cross I cling.'"

Twelfth month, 20th. The dear invalid expressed herself discouraged from feeling so much spiritual deadness, without capacity to raise more than a prayer for patience; that, if it were not for an abiding hope in her Saviour, she should be quite cast down. In the evening of the same day, she requested the 63rd chapter of

Isaiah to be read, remarking afterwards, that the words, "He trod the wine-press alone," had been brought with life and comfort to her remembrance.

Twelfth month, 23rd.—She mentioned to her sister, how much she lamented her want of feeling, saying, in allusion to a beloved brother, whose decease had occurred during the preceeding year, "When dear Isaac was ill, I remember feeling such an ardent desire to be gone—my bodily sufferings seemed lost in the bright anticipation of the prospect beyond, but I have been surprised that now, on the near approach of death, I should feel such a deadness." She then spoke of having felt unable to send messages to the teachers, or others, adding, "And, when not commissioned, I dare not do it." She concluded the conversation with the following expressions, "I have been favoured to have no doubts as to my interest in the atonement, and this has been as a bright star in the midst of an otherwise dark horizon."

Twelfth month, 28th.—She desired her love might be given to the children of the school, and said, "If in some simple way it can be done, I wish they may be informed that I have often thought of them during the late visitation of sickness, (alluding to the scarlet fever which had been prevalent,) with desires that they may be sufficiently impressed, and duly instructed by the solemn circumstances which have happened. Death has been presented to them under several forms, and in the case of their schoolfellows, it has been preceeded by short illnesses; perhaps many may think that I have had a long time to prepare, and may presume upon long illnesses; but I wish them to know that *my* long illness would have been of no avail to me, if I had postponed a preparation for death till I was laid upon a sick bed; I should have had no opportunity, for I have not been able to fix my thoughts, through the weakness of the body." She then again referred to the manner in which she had been sustained, and to her blessed assurance of acceptance through the mercy of her Saviour. From this time our precious friend was not able to express much, but it was evident that her hope continued to be fixed on Christ, and she remarked how wonderful it was that she had such a full assurance of her acceptance, when some, of so much higher christian attainments and experience, had severe conflicts to pass through. She delighted to hear the Scriptures read, and, as far as bodily weakness admitted, to unite with those around her in waiting upon the Lord. On one of these occasions, she said she was unable to keep her thoughts fixed long together; and, on its being remarked that it was well that the work was not then to be done, she rejoined, "Ah! there is work to be done to the last," and on another occasion, she expressed to her attendants, "what a favour" it was that her "hope and trust still" remained "firm;" adding—that it required "a close watch to prevent the assaults of the enemy from driving" her "from this strong hold." The last few days of her life were attended with much suffering, and she more than once exclaimed, "Oh! this cannot last long—nature must sink under suffering like this." She earnestly desired to be released, but expressed her hope to be preserved in patience to the end. On 3rd day evening, first month, 18th, 1842, her attendants believed that the close was near. She was asked if she would take leave of her children; she assented, but said she could not say much to them. She expressed a few affecting words to her two little girls, kissed them, and then addressed their nurse in reference to the responsibility which would rest upon her, in regard to the children, concluding with, "Do thy duty conscienciously, and thou wilt have thy reward." After they had left the room she turned to her attendants and said, "I am much obliged to you for all you have done for me." She was unable to see her dear boys that evening, but desired her love might be given to them, expressing her wish to see them in the morning if her state would permit. On 4th day morning they came to her, but she was unable to speak, she turned her face and kissed them.

The conflict of body was now very distressing—she frequently clasped her hands in the attitude of prayer, and from the few words which she was heard to utter, it was evident that she supplicated to be released. Her mental powers were preserved clear, until within a few minutes of the solemn period, when her purified spirit escaped from its afflicted tabernacle, and was, we reverently trust, received into one of those heavenly mansions prepared as the inheritance of the Lord's redeemed children.

Our beloved friend GEORGE WITHY, was born in the city of Bristol, the 7th of seventh month, 1793, of parents not of our religious society. When about eleven years of age, he was taken from school and worked at his father's business. It appears that he was at this time exposed to the corrupting influence of evil company, which weakened the religious impressions with which his mind was visited, at this early period of his life; and he entered deeply into many of the vanities and vices of youth. In reference to this period of his life, he writes, "I often felt the secret convictions of something within, that I was convinced would, if fully obeyed, have led me into the paths of virtue; yet I did violence thereto, and often eluded the gentle intimations of God's Holy Spirit, thus striving with me." About the same time he also remarks, "I found that I had a corrupt heart, from which no good fruit could be produced, and that I never could be brought to the enjoyment of the peace of God's children, but as my evil heart became renewed by the operation of the one saving baptism, of which John's was a figure, even the baptism of him, whose fan is in his hand, and who alone can thoroughly purge the floor of the sinner's heart, and purify it from the defilement of our fallen nature." He frequented for some time the meetings of persons of various religious denominations: but he found that he could not fully unite in the views held by any christian professors, excepting those of the society of Friends: to join them was, however, no small cross to his natural inclination; but he at length felt himself constrained openly to avow his belief in the principles held by them, and in the 22nd year of his age he became united to them in membership. About three years afterwards he believed it to be his religious duty to speak amongst us as a minister of the gospel. For some time his engagements in this weighty service were not frequent; but he was favoured to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and thus became eminently qualified to advocate the cause of righteousness on the earth. He was clear and sound in doctrine, and it was his especial concern to minister in the ability which God giveth. He rebuked with just severity the lukewarm and indifferent: he endeavoured earnestly to incite all to a diligent pursuit after heavenly treasure, and was often instrumental in conveying comfort and encouragement to the humble and drooping mind. In the year 1794, he married and settled in his native city, where he continued till 1805, when he removed with his family to Frenchay. In 1828, he again changed his residence, settling at Melksham, where he continued during the remainder of his life. In the relations of husband and parent he was affectionate and exemplary; he was diligent in his attendance of meetings for worship and discipline; and carefully encouraged, both by example and precept, the frequent reading of the Holy Scriptures. He often visited those to whom he thought he could suitably administer either admonition or encouragement, and in his intercourse with persons not in profession with us, was a useful member of civil society; and whilst he faithfully supported the christian testimonies upheld by Friends, his zeal was so tempered with charity, that he was beloved and respected by those who did not unite in his religious views.

Our dear friend's time was much devoted to the service of Christ, in proclaiming the glad tidings of the gospel. He visited most, if not all, the meetings of Friends in England and Wales, was four times in Ireland, once in Scotland, and in the years 1821 and 1822, he paid an extensive visit to Friends in North America.

His labours of love were not confined to the members of our own religious society, but his mind was often attracted towards Christians of other denominations, and he was frequently engaged in holding meetings with them.

He continued, as long as bodily strength permitted, to exercise his gift in the ministry, to the edification and comfort of his friends, who felt that his preaching was accompanied with the demonstration of the Spirit and with power. Yet he entertained very humbling views of himself as an instrument, as is instructively evident in the following short extract, taken from his memoranda. "In the review of my labours in the gospel, I only feel as an unprofitable servant, and have nothing to trust to, or lean upon, but the free mercy of God in Christ Jesus: the expression of the apostle I cordially unite with; 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost.'"

For some years previous to his decease he was much afflicted with painful disease, and toward the last, his sufferings were often excruciating. Yet through the power of divine grace, he was preserved in patient resignation to the will of the Lord; and though deprived of the use of his limbs, and, indeed, of nearly all power of voluntary motion, yet such was the peaceful tranquillity and holy joy which covered his spirit, that he could say, it was the happiest period of his life, and that he would not willingly exchange situations with those in perfect health; that his heart was fixed, trusting in God; and many times expressed his unclouded assurance that all would be well. In the full belief that a mansion was prepared for him in his Father's house in heaven, he longed for the period of his release from his afflicted tabernacle, yet meekly acquiesced in the divine will, declaring that his hopes of final acceptance rested entirely on the free and unmerited mercy of God in Christ Jesus.

At one time he remarked, "I have not language to express the consolations I feel: death has lost his sting; 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'" Again he said, "My prospect is all cheerful; I have not a cloud on my path."

After alluding to the pleasure which he derived from the society of his family connections, he said, "It is hard to part from them, but to be present with the Lord is far better. I have great joy and peace in believing that I shall be saved, through the adorable mercy of God, in Christ Jesus my Saviour." Afterwards, being in pain, he acknowledged that in his sufferings he had abundant consolations; and this expression often dwelt on his lips, and filled his heart with holy triumph, "The eternal God is my refuge, and underneath are the everlasting arms." Taking leave of a relation, he said, "Though I walk through the valley of the shadow of death, I will fear no evil; for the Lord is with me, his rod and his staff they comfort me." This was the last expression indicative of his state of mind. At a quarter before twelve o'clock on the following day, being the 30th of ninth month, 1837, he quietly departed aged 74 years.

For some hours previous to the solemn close, his pains ceased, and his redeemed spirit left its earthly tenement without sigh or struggle, to receive that blessed crown of righteousness, which is laid up for all those who love the appearing of our Lord and Saviour Jesus Christ.

The following extracts from some of his last letters will show the peaceful, confiding state of his mind in the prospect of death, and the support he derived from those Christian principles which he had long held and preached to others.

"I have very little confidence in medical aid; and being fully resigned to the divine disposal, I leave the issue to him who ordereth all things aright. Through mercy I am favoured with calm resignation, and am without anxiety on any subject, which I esteem a great favour, and not at my command. The consolations of the gospel are mercifully vouchsafed, and yield me unfailing support in seasons of great weakness. I mostly get out to meetings; and though my voice is very weak, and I articulate with difficulty, yet I am enabled in silence to experience that there is a river, the streams whereof make glad the heritage of God, 'the holy place of the tabernacles of the most high.' I have great cause of thankfulness for the many mercies with which I am surrounded, and hope, while memory lasts, 'in all things to rejoice, and in all things to give thanks.'"

In another: "Through mercy I am resigned to my situation, and desire to say Amen to all the dispensations of an unerring Providence, so that I may but be favoured to finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God. I wish to convey to thee, in terms that cannot be misunderstood, that amid all my increased infirmities, my faith in the unchangeable gospel of Christ has undergone no change since we parted, except that I trust the path shines brighter and brighter, unto the perfect day. Should I never again have an opportunity to tell thee, I now do it with great sincerity, that it is my belief, that the inward revelation of the will of God to man by the operatian of his Holy Spirit, is the only ground of hope of having our understandings opened, availingly to see into the mystery of the redeeming love of God, in and through Jesus Christ our Lord. It is only by a due submission to this inwardly revealed will, that we can perceive and feel the advantage and efficacy of the sacrifice of our dear Redeemer on Calvary's mount, where I believe he tasted death for every man."

When so far reduced by weakness, as to have "scarcely power to guide the pen," he says, after alluding to some circumstances connected with the divisions which had taken place in our religious society, "However, I may tell thee, none of these things move me, or have at all led me to doubt the correctness of our early Friends' views of Christian doctrine: and though I cannot fully approve of every expression in their controversial writings, I fully unite with them in every point of doctrine on which the society was based. The pure doctrines of the gospel were held forth by them to the world, and by their promulgation the society was gathered, and finally settled on that foundation against which the 'gates (or powers) of hell' itself, cannot prevail: this view consoles me in my declining years. The first principles of our favoured society have been my stay and support more than half a century, and will, I trust, be my support to the end. I know in whom and in what, I have believed, and that it is not a cunningly devised fable, but a solid, substantial experience, that will, *if abode in,* raise the triumphant query, when all things here are rapidly receding from our view, 'O death! where is thy sting? O grave! where is thy victory?' And, through the adorable mercy of God in Christ Jesus, how passing the understanding of the carnal man it will be, to be enabled to add, 'Thanks be unto God, which giveth us the victory through our Lord Jesus Christ!' This I desire for myself and for my friends above every other possible enjoyment."

In another of later date he says—

"It seems more than probable my time will not be protracted very long in this probationary state; and through redeeming love and mercy I am enabled to anticipate the close without dismay; fully believing that through the efficacy of the merits and mediation of a crucified Lord, death will have no sting, nor the grave any victory. I mention this in the deepest humility, to satisfy thee on a point in which I know thou wilt feel a deep and lively interest, shouldst thou survive me in the journey through time. I remain unmoved in all points of Christian doctrine as held by our early Friends, and by faithful brethren since their time. The repeated efforts I have to make in order to finish my letter, forcibly remind me that here we have no continuing city. May the feeling of infirmity quicken my diligence in the great work of the day, so that when the solemn period arrives in which I must bid a final farewell to all visible things, I may, through divine mercy, be enabled to adopt the language, 'Although the earthly house of this tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens.' There, with the collected just of all generations, I shall be for ever with the Lord, employed in the unceasing song of thanksgiving and praise to him who is the author and finisher of our faith, and who wrought all our works in us. I continue to feel very feeble, and this day am particularly languid: pray for me, that my faith and patience fail not. O happy change, when the pains and conflicts of time will be exchanged for the ineffable joys of a never-ending eternity! I often think of the description of the happy state of the blessed, where it is said, 'A rainbow surrounds the throne;' intimating that storms shall cease, and tempests rage no more, but one unclouded spring for ever bloom.'"

Our dear friend William Rickman was permitted to see many days, attaining the 94th year of his age. He was a dedicated follower and servant of Jesus Christ, and was, especially during the latter part of his life, a diligent labourer in the Lord's vineyard.

Whilst young, he was taken to America, and placed as an apprentice at New York. Here he was favoured with a precious sense of divine visitation, and so far yielded to the converting power and love of God as to become conspicuously devoted to uphold the cause of truth, and to promote the peaceable kingdom of the Redeemer. But, for want of abiding in a state of humility, and in a watchful dependence on the preserving influence of the holy Spirit, he was beguiled from that way of peace into which his feet had been so mercifully turned: and, by little and little, he became, through disobedience to the divine law, despoiled of his spiritual armour, and left defenceless, a prey to the cruel adversary of souls, who betrayed him into a long course of transgression and sin. In this state of awful alienation from the fountain of life, he was not forgotten by him whose compassions fail not, but was at length brought under a deep sense of his undone condition: misery and anguish of heart were his portion, and, for many months, his distress was so great, that he had no hope of ever again being restored to the favour of God. After a season, which he has described as one of utter darkness and despair, his heart became, in some degree, broken and contrited; and he was enabled to look upward in hope of forgiveness: and continuing patiently to endure the judgments of the Lord for sin, he was brought, through the tender compasion of a gracious Saviour, to the enjoyment of that peace, to which his soul had been long a stranger. In commemoration of the mercy thus renewedly extended to him, he frequently, even until near the conclusion of his lengthened life, has been heard to extol and magnify that grace which had wrought for him such marvellous redemption; often repeating those expressions of the royal psalmist:—"He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

He left America in 1785; in the year following came to reside at Rochester, and was engaged as a teacher in a school. He was acknowledged as a minister in 1793. In 1788 he married Elizabeth Alexander, the daughter of the friend whom he had succeeded in the school. In his frequent religious visits, she cheerfully gave him up to the service of his great master, and peacefully departed this life in 1832, aged 73 years.

William Rickman was often led, by the drawing of gospel love, to visit his friends as a minister of Christ. In this character he was twice extensively engaged in Ireland, and once in America; he also visited the meetings of Friends, and frequently the families composing them, in many parts of England, Scotland, and the islands of Guernsey and Jersey; also those who profess our principles in France: and there is good reason to believe that these labours of love were generally acceptable and edifying.

He was a very diligent attender of our meetings for worship and discipline, even until a very short time previous to his decease, and when in so feeble a state of body, that his friends were apprehensive his strength would scarcely enable him to bear the exertion.

Though not of a robust constitution, he was favoured with good general health, and was remarkably preserved from the pains and infirmities which are the common attendants of old age; and for this blessing he frequently expressed his thankfulness. He was kind and charitable to the poor, a sympathising friend and counsellor; and he frequently visited those who were labouring under affliction either of body or mind.

As our dear friend drew towards the close of his long life, his concern for the prosperity of the church increased, and his love to his friends, and good-will to every one, flowed abundantly; so that we may, respecting him, adopt the language, "The path of the just is as the shining light that shineth more and more unto the perfect day."

In the early part of the year 1837, he was greatly reduced by an attack of illness, and to himself, as well as to those around him, it appeared improbable that his feeble frame would struggle through it. At this time, speaking of the uncertainty of his continuance here, he said, "I desire to be entirely resigned to the divine will. I have nothing of my own to trust to: nothing but the mercy of God in Christ Jesus, who died for me and all mankind."

From this illness he recovered, though he never regained his former strength; and towards the summer of 1839, he began rapidly to decline.

To a relative who paid him a visit, he said, "I have been in a very low state, greatly tried and tossed for a long time; but this promise was brought to my remembrance—and O! the comfort it has been and is to me! —'O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and thy foundations with sapphires,'" &c.—"The Lord has been with me all my life long, from youth to old age, and he will not leave me, now that grey hairs are come upon me. My many sins of omission, and commission too, he hath forgiven them all. What a poor creature I have been!—nothing in myself—no, nothing: it is all of mercy, free grace and mercy."

For some months previous to his decease he was almost entirely confined to his bed, and his weakness was so great, that he often appeared to be nearly exhausted: there were, however, intervals when his spirit was so raised above the infirmities of the decaying tabernacle, that he appeared unable to find words to express his sense of love and gratitude to his heavenly Father, for the many mercies of which he was make a partaker. On one occasion he said, "O, the love of God in Christ Jesus our Lord! it is inexpressible! O, his condescension to poor, weak, fallen man!—wonderful to think that the beloved Son of God should leave the bosom of the Father, and his glory in heaven; that he should take upon him our nature, and be made like us in all things, sin excepted!" He then recounted the principal circumstances in the life of our blessed Saviour, pausing at intervals, as if to dwell on the sacred theme, and intermingling occasionally prayer and praise. At another time he said, "I am passing away—nearly done with all below. This frail tabernacle will, ere long, become united to the dust! but if preserved unto the end, I believe that, through redeeming love and mercy, my soul will mount up as on eagles' wings, and will join that innumerable company of saints, and angels, and archangels, who surround the throne; there to unite with them in ascribing glory, thanksgiving, honour, and praise, to the Lord God and the Lamb for ever and ever. Alleluia!"

The following morning, being asked how he had pessed the night, he said, "O! so comfortable, so peaceful, so peaceful. The Saviour is very near, very precious. He has followed me all my life long, and in mercy borne with my backslidings. He was bruised for our iniquities, he was wounded for our transgressions. Oh! the love and mercy of the Lord to me; they are inexpressible! I am passing away so gently: my body will soon be in the silent grave;

but I have faith to believe there is in me an immortal part, which will dwell for ever in the presence of the Lord; and I believe, that through the mercy of God in Christ Jesus, my many short-comings and backslidings—my multiplied transgressions, are forgiven. Surely goodness and mercy have followed me all the days of my life—yes, all the days of my life. I do believe that a brighter day will dawn upon the church, and upon our society. The knowledge of the Lord shall cover the earth, as the waters cover the sea. His kingdom shall be exalted, and his dominion be over all for ever."

About two weeks before his death, he called one of his daughters to him, at an early hour of the morning, and said to this effect:—"What a refreshing sleep I have had! it has felt to me, as though my soul was in heaven. I seem to have heard the sound of angels and archangels. Thou knowest I have had a severe conflict, a low season, but it is very different now. What a favour!"

An evening or two preceding his final close, as his daughters were by his bed-side, he raised himself up, and said with a clear and audible voice, "Farewell in the Lord, and in the power of his might." He gradually became weaker, till he gently and calmly ceased to breathe, on the 29th of the seventh month, 1839, in the 94th year of his age.

This volume contains records of the circumspect walk, and lively devotion, of many of the Lord's people in various situations of life—the aged and youth, the rich and the poor. The reader has doubtless observed, how they have been subjected to temptations, incident to their several circumstances, and to their mental constitution; and has, perhaps, felt the yearnings of sympathy with the trials and exercises peculiar to each. He is now presented with an outline of some of the deep and hidden conflicts, as well as of the heavenly consolations, of one, who, feeling himself too frequently subjected to an engrossment of mind, consequent on extensive engagements in business, was, nevertheless, concerned to wage war in righteousness against the love of perishing treasures, and, whilst exposed to the seductions of wealth, was enabled to "trust, not in uncertain riches, but in the living God;" to the promotion of whose kingdom he was, at length, conspicuously dedicated.

JONATHAN BACKHOUSE, the subject of this memoir, was the son of Jonathan and Ann Backhouse, of Darlington, and was born there on the 19th of first month, 1779. His parents were valuable members of our religious society, who endeavoured to lead their beloved offspring into the paths of true wisdom, and to shelter them from the corrupting influence of evil example. Their pious care was strikingly blessed; and, in the subsequent stages of life, their son Jonathan recurred, with thankfulness, to the guarded education with which he had been favoured. His mind was early visited by the tendering impressions of divine love, and about the eleventh year of his age, he commenced a record of such circumstances as peculiarly excited his religious sensibility. In a review of his youthful days, he says, "Amongst the earliest recollections of my childhood, were the thoughts, which then often presented themselves, of death, heaven, and eternity. I longed that I might die the death of the righteous; and desires were raised in my heart, after the Lord and a knowledge of his ways. I was often tendered and sweetly refreshed on hearing the Scriptures read. The gracious dealings of the Lord with his children;—his protection and deliverance of those who trusted in him, and would not bow down to, and worship, other gods—often contrited me, and raised desires that I, like them, might be a man for God in my generation. In meetings, too, my heart was at times tendered. I loved the company of such as travelled in the ministry, as well as religious opportunities, even when I scarcely understood what was communicated." When he attained the age of 17, he accompanied his father to the yearly meeting in London; and, on returning home, he made the following memorandum, dated sixth month, 4th, 1796. "I was favoured to attend all the sittings, and found great satisfaction therein. Unanimity and condescension prevailed in a good degree; many solid remarks were made, and pertinent advice was given." He then adds, as descriptive of his own impressions, the following quotation from Rutty's Diary: "The glory is not yet departed from our Israel, nor the flaming fire from the lips of our ministers, nor the spirit of love and wisdom from our elders, in regard to Christian discipline."

In the summer of the following year, he records his solicitude on account of the meeting to which he belonged, and his belief that the Lord would raise up and qualify some amongst them, to become "judges as at the first, and counsellors as at the beginning;" and, in reference to his own advancement in the way of life, he writes, "'Just and true are all thy ways, thou King of saints!' Oh, that I may walk before thee with uprightness of heart, and integrity of soul!"

It is evident that he was powerfully attracted to a life of dedication to the service of his gracious Redeemer; but being too much occupied with the concerns of business, his devotion to heavenly things became less ardent; and the deep exercise of his soul, on account of the loss which he consequently sustained, is affectingly pourtrayed in the following lines, penned in his 19th year; the perusal of which may, perhaps, afford instruction and warning to some who, like himself, have entered on the mingled scenes of life, conscious that the pursuit of its fading treasures tends, powerfully, to divert the attention from the *one thing needful.*

"Twelfth month, 1798. I feel so lifeless whilst in meetings, that my mind, like the dove, can find nowhere to rest the soles of its feet. My situation is beyond description—the transitory things of this world have seized me—I go to meeting as I came, and come as I go, without feeling the least tenderness. Oh, death! death! yea thrice dead!—but oh, that the Father of mercies may again condescend to visit my soul! that I may once more feel the light of his countenance to shine upon me, that I may rejoice in the Lord, and joy in the God of my salvation."

The continued concern of his mind is evinced by the succeeding memoranda, written when about 21 years of age.

"1800, first month, 1st.—May I, during the course of this year, if life be permitted, not suffer my mind to be chained to worldly things; but seek to know, and that with great diligence, that precious lesson, '*to be still*,' being renewedly convinced that nothing short of 'Thy will be done, Oh Lord, and not mine!' (which can only be known by an attention to the still small voice) will afford that peace which at seasons is the fervent desire of my soul.

"Eighth month, 29th.—I have been renewedly convinced this evening, that many of us are misapplying those talents which are committed to our care. It is not intended that we should merely live to ourselves—that we should lead a life of pleasure, however innocent; but that it should be our constant endeavour to be useful to our brethren, to lead a life of self-denial, and to promote the cause of truth upon earth. But we are, I am afraid, too much at ease in ourselves, thinking that, as we are not literally worshippers of idols, we are *true* worshippers; but it is *not* so, for those who suffer their minds to be absorbed in worldly things, and their attention to be drawn away, (even after things in themselves lawful and commendable, when used in moderation,) *are*, certainly, worshippers of idols. Although it is under the specious appearance of an innocent life, yet these things prevent their moving forward, they obstruct their access to the throne of grace, and demonstrate that they are serving other gods beside the Lord.

Jonathan Backhouse was a useful member of our religious society—concerned for the right exercise of the excellent discipline established amongst us, and filling acceptably the responsible station of overseer, the duties of which he endeavoured faithfully to fulfil, being remarkably actuated by true christian philanthropy. He cherished a deep and reverent sense of the infinite importance of seeking to be directed by the Spirit of Truth, and he thus describes his experience of the blessing that results from following this heavenly guide; "How have I been convinced of the truth, that if we acknowledge the Lord in all our ways, he will direct our paths—I can call my own experience to prove, that all the great errors of my life would have been avoided, even in temporal affairs, had I believed in, and obeyed, the gentle intimations, the sweet persuasions and dissuasions, of the Spirit of God on my own mind; and, this day in a trying circumstance, I sensibly felt his guidance, which enabled me to go on rejoicing in the preservation."

In 1811, he was married to Hannah Chapman Gurney, of Norwich; "Led thereto," he says, "by the good hand of my God: for my desire ever was, that I might be united to one who would be a true help-meet in heavenly things—that we might be joined together in the Lord." From this time, until the year 1821, he frequently passed through much mental suffering, from the consciousness that he was not sufficiently dedicated to the cause of Christ. Of 1812, he says, "I sat in darkness, and death seemed to compass me about. Still the Lord left me not; and, now and then, a ray of light would break through a dense cloud, and cheer me with light and hope." 1816, "19th of first month: Attained my 37th year this day. How I lament that I have not been more faithful to my God! Truly, I may say, it is of his mercy I am not consumed. Oh, my dwarfishness! May the future days of my life be dedicated to the Lord, and may I keep my covenant with him, and perform all my vows." "First month, 19th, 1819. This day I am 40. The review of my past life is humbling. 'Goodness and mercy have followed me all the days of my life.' I have devoted enough to the world: Oh, may I henceforth devote myself to my God! Oh, for more daily hungering and thirsting after that soul-sustaining support, which can alone nourish! May I *press* after it, for it is indeed the pearl that is worth the sacrifice of *all* to purchase."

It was in his 42nd year, that our dear friend first spoke, as a minister, in our religious meetings. It is evident that he had long seen it to be the vocation, for which he was designed by the Holy Head of the church; but, from various causes, the work was retarded. The estimate which he formed of his own religious attainments was a very humble one, and he was favoured with a deep sense of the weightiness of the engagement. He saw that, as the vessels used in the outward temple of God, bore the sacred inscription of "Holiness unto the Lord," so must every instrument in the spiritual building, be sanctified by the Great High Priest of our profession. From the texture of his mind, he was remarkably prepared to cherish a tender solicitude for the best welfare of others, to compassionate the infirmities of our frail nature, and to desire the restoration of those who had wandered from the right way of the Lord; and had he, with holy courage and constancy, dedicated himself to the service of his divine Master, there is reason to believe that he would, at a much earlier period, have been publicly engaged in advocating the cause of truth and righteousness. He was acknowledged as a minister in the year 1823, and, from that time, he was a diligent labourer in his Lord's vineyard, and the peace, which flowed into his long-conflicted spirit, was an abundant recompense. About this time he writes, "I have felt more of the calming influence of divine love of late, and more of that which enamours my soul. Oh, may I not look back, or be drawn aside, but follow on increasingly to know the Lord in all his requirings!"

Jonathan Backhouse possessed a very affectionate disposition; and was a most tenderly attached husband and parent. It pleased infinite wisdom, early to remove from this state of being, several of his children. Under these deeply proving dispensations, he was enabled to bow in meek submission to the will of Him, who doeth all things well. On the decease of his eldest child, he says, "A sweet boy, 8 years old, was taken from me—this was a heavy stroke. Our precious child's remains were taken into the meeting-house, and afterwards to the grave. I felt my mind so supported, and such a peaceful feeling prevailed, that I could not mourn the loss of my beloved—indeed it was a heavenly meeting—a day of favour—may my soul never forget these, and all thy benefits, O Lord!"

Not long after this bereavement, his beloved wife was brought nigh to the gates of death, by a dangerous illness. In reference to this affliction, he writes, "Sunk very low, feeling that vain is the help of man, if the Lord help not—to him only could I cry, and I humbly trust that, in gracious and adorable mercy, he heard the cry, and a little hope sprang in my mind, that she would be restored to me again, a mercy and favour which I wish I may be sufficiently thankful for, all the days of my life."

In 1824, he had to mourn the loss of another son. Soon after this he was engaged, with the unity of his friends, in company with his wife, in several religious visits to various parts of this nation; they also paid a general visit to Friends in Ireland; and, in 1830, they entered on a very extensive field of labour, on the continent of North America. After being engaged in this important service nearly two years, Jonathan Backhouse believed it right to return home, leaving his beloved wife to proceed with the work to which she felt herself bound. After remaining at home a few months, our dear friend apprehended himself called to enter upon another visit to Friends in the United States of America; and he was liberated for more extensive service than before. He had passed through much conflict in preparation for this weighty engagement: and, when about to proceed in it, he writes: "Ninth month, 19, 1832. Since my return to my native land, I have felt such a continued weight and exercise of spirit, that I have again and again been led to look back to the past; but I could not discover that I had done wrong in leaving America, or question the rectitude of the step. I found no relief but in stating to the monthly meeting how it had been with me, and asking for an enlargement of the liberty granted me. It met with the cordial concurrence of the meeting, to my humbling acknowledgment: 'It is the Lord's doing, and marvellous in mine eyes!' On looking at the nature and magnitude of the engagement, I am ready to shrink; feeling what a poor, feeble instrument I am; but finding no peace, but in the obedience of faith, I surrendered myself to what appeared to be the call; believing it might be for my benefit, to make me still more watchful, humble, patient, and resigned, and that the work of the Lord might prosper in my own heart. I can only consider it as the further operation of the fire and the hammer, that all may be consumed that is not of the Lord, that all may be subdued and brought into subjection to himself."

Tenth month, 13th: After taking leave of his children, he says, "Again and again are my prayers put up for them, that the Lord may keep them in all their ways, be an hedge around them, preserving them from outward harm, and from every assault of the enemy; that, kept within the holy inclosure of his fear and love, they may grow up before him as precious plants in their youth, and, in maturer years, bring forth fruits abundantly to his praise. He sailed from Liverpool on the 24th of tenth month, 1832. During this passage across the Atlantic, the wonders of the Most High were awfully made manifest, in the raging of the mighty deep; but, amid the storm, the mind of our dear friend was preserved in calm dependence on his Almighty Protector, he says, "Fear seemed taken away—I was afraid lest I should be insensible to my real condition, and not sufficiently feel the solemnity of appearing before 'the Judge of all the earth,' should this be his righteous will—but doth he not 'keep in perfect peace, those whose minds are stayed' on him? Unworthy as I felt myself, yet the hope that his mercy was near me, and his good hand underneath to sustain me, was as an anchor to my soul." He had, several times, religious opportunities with the passengers and seamen on board the vessel, much to his own peace. In reference to them, he remarks, "The disorderly were warned, and I hope not only the terrors of the law, but the precious promises of the gospel were proclaimed."

On the 13th of eleventh month, he writes, "Felt sweet peace; and this evening, whilst walking on deck, my soul was melted in the precious feeling of the wondrous love of God to poor lost man, through our adorable Redeemer. My heart was so filled with a sense of his love and mercy, that my mouth could scarcely refrain from singing his praise, and calling upon others to come, taste, and see."

"Eleventh month, 26th. Read much of Newton's Cardiphonia, and was instructed by it. Oh, for a clear light to shine upon my path, and more faith to overcome the infirmity of my nature—*the fear of man!* so that I may preach the word with all boldness. Fears oft beset me on every hand, lest I should either run too fast, or lag behind—mistake the willings of the creature, for the voice of my heavenly shepherd, whom *alone* I desire to obey. Our dear friend diligently pursued his gospel labours amongst his brethren and fellow christians of various denominations, not only in company with his wife, but in some parts of the Union to which his own concern only extended. Towards the close of 1835, they returned to their native land, having paid a very general visit to Friends on the American continent; amongst whom, their religious engagements were very acceptable and edifying; as appears by the testimonials from many meetings in that land. After his return home, he was diligently concerned to occupy with the talents committed to his trust. He was actuated by an expansive benevolence. To the poor and afflicted, his heart and his hand were alike open; and he liberally contributed to relieve the necessitous, of whatever clime or colour. The extension of the blessings of general education, the dissemination throughout the world, of the holy Scriptures, and the wide distribution of religious books and tracts, engaged a large portion of his time and energies. Few have more perseveringly laboured to promote the emancipation of the enslaved Africans, and to plead for the restoration of their rights as men. He continued also to manifest his dedication to the cause of Christ, by frequently, in company with his wife, paying visits of gospel love to the meetings, and, in various places, to the families of Friends, in this land. He was also similarly engaged in Ireland and Scotland. It was during a visit in the latter country, that, in the year 1840, he became seriously affected by the indisposition, which, at length, terminated his useful life. He had been united with his wife in holding meetings in some places in that nation, and he left her for a few days, in order to attend the half-year's meeting at Aberdeen, held on 17th of eighth month. During the several meetings for worship, as well as in that for discipline, he was engaged in the ministry, in a manner which was remarked to be strikingly impressive and living. After the concluding meeting, he expressed to a friend, that he believed his day's work was nearly over, and that he often felt symptoms in his head that warned him of it. He attended the meetings at Kinmuck and Stonehaven, previously to rejoining his wife; and on the 28th of the same month, was suddenly seized while at Montrose, with a paralytic attack, from which it scarcely appeared probable he would be again raised up. His mental faculties were, at this time, mercifully preserved; and his spirit was, in a remarkable manner, enabled in humble confidence, to lay hold on the hope set before us in the gospel. About five days after the commencement of his illness, he dictated the following message to a particular friend; "I wish her to know that I am passing wearisome days and nights! and that my only desire is that I may be admitted into the pearl gates; and that I trust *alone*, to that mercy which was extended to the thief on the cross, and to the man, at the eleventh hour, to be where I shall for ever join in singing the song of Moses and the Lamb." On the 19th of ninth month, three weeks after the seizure, he dictated a letter to the same friend, from which the following is an extract; "Thou know'st I never set a high estimate on works, though I do consider them indispensable proofs of our faith, yet I think I never viewed them, as more poor and insignificant, than at the present moment; so disproportioned to that love and mercy, which have encompassed us. Besides, if any good works have been wrought, it is only through the ability that He giveth; and they are not *our* works, but *his;* therefore, no praise to the creature—but only to him, to whom all praise is due. This thou know'st better than I can tell thee—Oh! for more gratitude of heart, rightly to appreciate all the favours and mercies bestowed upon us. I am thankful to inform thee, that I have gone on, from day to day, wonderfully supported, and I trust, improving amidst feelings of extreme weakness. The deep sense thus evinced, that he was but an unprofitable servant, appears to have been the prevailing covering of his humble spirit, as is manifested by the following strikingly instructive lines, dated 30th of the same month; "Whilst musing upon my bed, I have not only *thought*, but *felt*, that there is *no room for boasting*. When we consider the mercy and love, with which we are upheld, and the light that has been bestowed, how do all merit and self-complacency vanish, like the mist before the sun; and, in lieu thereof, how do our short-comings, our multiplied omissions and commissions, rise into view before us, and cover us with shame and confusion of face; that truly all boasting is *utterly* excluded, and to sit as with the mouth in the dust, is the only proper place for poor, frail, erring mortals, to be found in, at the feet of him, before whose face the earth and the heaven fled away. When we reach that period, when the veil is about to be rent, which separates us from the world of spirits, how do all earthly considerations appear as the dust in the balance; and how are our wants and desires circumscribed, and concentrated in that all-important one, that, through adorable mercy, the pearl gates may be opened, and an entrance administered into the everlasting kingdom of our Lord and Saviour. What an anchor to the soul is this blessed hope in his mercy! sure, and steadfast, amidst all the swellings of Jordan." In the eleventh month, after being permitted to reach his own home, he dictated the following lines, which evinced the continued deep exercise of his spirit, that he might experience fully the work of sanctification. "'It is a fearful thing to fall into the hands of the living God;' but

I hope that he, in whom I trust, will not permit me to be deceived, but will remove every film that may veil the truth from mine eye; that I may indeed know every record against me, wholly blotted out, through the blood of the immaculate Lamb, ere I go hence; that all may be removed, that cannot enter the kingdom of purity and peace."

In the same letter, in allusion to the religious engagements of some friends, he thus speaks, "I never was more desirous of my friends' diligently attending to their master's work in the day time, seeing how quickly the night cometh, wherein no man can work. Never, I think, did I more feel the importance, whilst health and strength are afforded, of our faithfully discharging the trust reposed in us, so that I rejoice in hearing of the dedication of others." During the following spring, on the occasion of the decease of a dear and honoured relative, he thus wrote; "The sudden removal of our dear mother, brings more home to us the uncertainty of all things below, and the need that we have to attend to the injunction, 'Be ye also ready;'—and I am abundantly satisfied that this is intended as a weaning dispensation, to fit us more and more for that rest, which is pure and undefiled; and may it accomplish all that is graciously designed."

On the 30th of tenth month, 1841, in allusion to the enfeebled state of his own health, and of that of a beloved brother, he expressed himself as follows; "I have no doubt it is wisely ordered, that we may more completely feel our own nothingness, and continued dependence upon 'him, in whom we live, and move, and have our being;' and I much wish that we may rightly appreciate the abundant blessings bestowed upon us, and be frequently engaged, gratefully to number them." In a subsequent letter, after enumerating several beloved friends, who had recently been removed from this militant state, he says, "I have no wish to add to the gloom of the aspect of things amongst us, but the present does indeed seem a serious time, from the number of our dear friends who have been of late removed from this state of being:—but, though the church be stripped, we may thankfully confide in him. who is her only Head, and knows her every need." It was his especial concern, that in the appropriation of the temporal possessions that were intrusted to him, he might prove himself a good steward; he repeatedly requested a friend, who was in frequent correspondence with him, to be faithful in assisting his endeavours, rightly to dispense of his abundance; and many were the channels, through which his benevolent heart sought to alleviate the wants of his fellow-creatures, being ever "ready to distribute, willing to communicate." He was far from insensible to the peculiar dangers, incident to those who are possessed of much wealth. On this subject he remarks, "The possession of large property, not only involves the most serious responsibility, but is also constantly and necessarily accompanied with strong and peculiar temptations, to which those in humble life are comparatively strangers. The injunction of our blessed Lord to the young man who had great possessions, seems the only sufficient remedy for that disposition of the mind, which would make the things of the world the chief object of desire and pursuit—'Sell all, and thou shalt have treasure in heaven, and come, follow me!' I cannot, however, entertain any other persuasion, than that the root of the evil is, not so much the *possession* of property, in instances where the divine blessing has rested on the affairs of individuals, as in the undue and inordinate *pursuit* of it, and of the things of this world; which *may*, and *does* exist, in every class of society, of whatever rank, from the cottage to the throne; so that I consider it is the devotion of the heart to the acquirement of wealth, and to the pleasures of this life, which is so much to be lamented; inducing, as it does, the placing of our affections on things on the earth, rather than on things above." In another letter, after dwelling on the many blessings which he received at the Lord's hand, he adds, "How should my heart glow with gratitude to him, for his abundant mercy towards me, of which I am constrained to confess myself to be wholly unworthy. And, oh! may the prayer be availing, that when the tribulations of this present time be over, my soul may inherit the treasures of a blissful eternity, through the merits and adorable mercy of our Lord Jesus Christ, who is the only ground of our faith, and hope of our acceptance hereafter." Our dear friend often evidenced that it was the *abiding* and *fervent* concern of his soul, that the love of God, and 'the unity of the Spirit in the bond of peace,' might prevail amongst us; and lively was his interest in *all* that concerned the welfare of our religious society. Some of his feelings in reference to this subject are pourtrayed in the following extracts from letters, written previous to, and during, the yearly meeting of 1842.

"Looking towards your assemblies, my feelings of interest are awakened in a lively manner, not only for those individuals who are peculiarly dear to myself, but for the church at large. It is my earnest desire that you may be richly favoured with the overshadowings of him, who can fill your hearts and minds with the abundant streams of his consolation; that divine blessings may indeed be showered down upon you, to your mutual comfort, and 'to the edifying of the body in love.' My heart is with all that labour in the work of the Lord, and I salute them in the language of the apostle, 'Peace be to the brethren, and love with faith, from God the Father, and from the Lord Jesus Christ.' It is cheering to see friends under different circumstances, each occupying with the gifts intrusted to them, though very various one from the other. Whilst this is the case, whether possessing the one, or the five talents, individuals, as well as the church, will prosper, and our adorable Head will be glorified by his own works. And I desire that all of us, who exhort others, may so submit to the effectual operation of the fire and the hammer, as to hold out the invitation, by our own example, to follow us as we follow Christ."

Our beloved friend, who had been sufficiently recovered to be able frequently to attend religious meetings once in the day, and, at times, to express very sweetly, though in a feeble voice, his gospel solicitude for the spiritual welfare of his fellow-members, now felt a strong desire to meet with his friends once more, in their collective capacity as a yearly meeting; and he came to London in time to attend several of the meetings, towards the conclusion of this annual assembly; and, although unable to rise from his seat, he was concerned to address his brethren and sisters with much fervency and weight. He returned home, without having apparently suffered from the journey; and the exertion of body and of mind was, to his feeling and devoted heart, amply compensated by the satisfaction which he derived from having thus evinced his unabated love to his holy Redeemer and to the church.

As the solemn period drew nigh, when, consistently with the design of infinite wisdom, our beloved friend's earthly course was suddenly to close, his mind seems to have been remarkably prepared for the awful event, and, although there does not appear to have been in his state of health, any unusual indication of its approach, yet the manner in which he was evidently contemplating the close of life, is evinced by the following extracts from two letters, penned within a few weeks of his decease. In speaking of the illness of an aged friend, he says, "We, who are so far advanced in our course to the grave, cannot be surprised at finding very increased debility to attend these mortal frames, in their approach to the house appointed for all the living. Knowing how little we can do, either for ourselves or our dear children, it leads one to cling with comfort to the invitation of him, who said, 'Let thy widows and thy fatherless children trust in me;' and who has promised to be 'a father to the fatherless, and a judge for the widow:'—surely then, we leave them under better care than our own, one, who *can* and *will* provide." "I must consider my present condition a precarious one, and life suspended as on a thread, and when infinite wisdom sees meet that it should be cut, may my poor soul, through adorable mercy, drop into the arms of its blessed Redeemer! then, will all the desire of my heart, for myself, be granted me." Jonathan Backhouse attended his own quarterly meeting on third day, the 4th of tenth month, 1842, and took part in the concerns of the discipline; evincing his apprehension that his stewardship was nearly fulfilled, by resigning certain offices which he had long acceptably held. Two days after this, he was at the week-day meeting in Darlington, and was engaged in ministering to those assembled. On the evening of the following day, after retiring to rest, he became suddenly affected with alarming illness, and in a few minutes expired. Short indeed was the summons, but there is good ground to believe that he was found watching for the coming of his Lord, and that, through the mercy of God in Christ Jesus, his spirit was made meet for an inheritance with the saints in light, to unite in their endless song of praise "to him, who sitteth upon the throne, and to the Lamb." He was aged nearly 64 years. Precious is the savour which his memory has left behind in the hearts of many; and by it, "he being dead yet speaketh."

ELIZABETH ROBSON, the youngest daughter of Isaac and Elizabeth Stephenson, of Bridlington Quay, in Yorkshire, was born the 25th of sixth month, 1771.

There is reason to believe that, when very young, her mind was preciously favoured with the visitations of divine love. On one occasion, whilst but a child, her parents being absent from home, her youngest brother was much distressed at being left without them; observing this, and participating in the same feeling, she knelt down and fervently implored the divine preservation, which had a calming influence upon their tender minds.

She received her education at Ackworth school. Whilst there, she was plunged into deep sorrow by the decease of her father. After leaving school, she remained with her bereaved surviving parent, who was greatly concerned for the religious welfare of her children, being also firmly attached to the principles of the Society of Friends, and a practical supporter of them. Her house at Bridlington Quay was freely opened, for the reception of such as travelled amongst us in the work of the ministry, and there is reason to believe that the company of the Lord's messengers was blessed to herself and her children. This beloved parent died very suddenly, at the house of a friend, whilst on her way to attend her own monthly meeting. Her daughter Elizabeth was, at the time, absent from her, which rendered the deep affliction increasingly poignant.

After that event, the subject of this memoir, resided with her brother, Isaac Stephenson, of Stockton on Tees, until the year 1796, when she was united in marriage with our friend Thomas Robson, then residing in Darlington, a union which they were permitted to enjoy for nearly forty seven years. Her natural temperament was lively, yet timid; her disposition kind and affectionate. The work of grace appears to have been, throughout the earlier stages of her life, a very gradual one—yet, there is good ground to believe that He, who had, even in childhood, graciously visited her mind, and given her a sense of his superintending love and care, continued, from time to time, to manifest himself to her; drawing her, by the powerful influences of his Holy Spirit, into an increased acquaintance with, and obedience to, his divine will, and preparing her, through many deep and hidden baptisms, for that service in the gospel of Christ, to which in his unerring wisdom, he was pleased to call her. Our heavenly Father sees meet to deal with his children in a variety of ways, suited to their different circumstances and necessities; to this beloved friend was granted, previously to her entering on the solemn engagement of ministering in our religious assemblies, a very precious and soul-confirming evidence of the merciful regard of her redeemer; and, during a night of heavenly visitation, her spirit was, as she expressed it, saluted with the language, intelligible to her mental ear, "I will show thee my glory." In the year 1808, she was made willing to express, in a meeting for worship, her sense that it was a day that called for diligence, and her concern that those, who were qualified for services in the Church, might come forward in their ranks in righteousness, and do whatever might be required of them, whether little or much. After this act of dedication, she told her husband that her mind felt "clothed with the garment of praise." Being faithful in the little, she became ruler over more; yet she was deeply solicitous that, in this weighty service, she might be preserved from moving without the renewed putting forth of the heavenly shepherd.

In the year 1810, she was recorded as an acknowledged minister, and in the following year removed with her husband and family to Sunderland, within the compass of Newcastle monthly meeting. From a very early period, after this time, she was, for several years, largely engaged in religious services. This called her much from home. She knew by experience, that she did indeed serve a good master, and she became, from time to time, resigned to yield herself, and her all to his gracious disposal; yet, to her natural feelings, the frequent and lengthened separations from her beloved husband and family, occasioned much severe suffering and conflict.

After having, for the second time during the year 1811, left home with the unity of her friends, and, as she apprehended, under the influence of the constraining love of Christ, she wrote from Lincolnshire as follows: "I felt very low and tried; discouragements poured in apace; and I seemed inclosed with distress on every hand, and concluded I had done quite wrong in coming, leaving my dear husband and children, the particular objects of my care, and coming such a distance, where I should be of no use"—but she afterwards acknowledged, "Light mercifully arose, and the clouds of darkness and distress dispersed, and I felt something of a peaceful calm."

During this journey, she was led, in a private opportunity, to address an individual whose situation she afterwards found was rather a peculiar one, and she felt a special direction in reference to what she had to communicate; and, in allusion to it, she says, "How safe are the leadings of the good shepherd! oh, that I may be enabled to keep more and more near thereto; yea, that I may profit by all the dispensations graciously administered, and that, while I apprehend myself called upon to instruct others, I may not myself be doing anything, which may close up the way of counsel being received." Our beloved friend had frequently to experience close trials of her faith, and, notwithstanding that her outward demeanour was generally cheerful and lively, she was permitted to pass through many deep baptisms of spirit, little perceived or understood by most around her. In the letter from which the last extract is made, she thus alludes to some of these inward conflicts, "I frequently feel much stripped, tried, and divested of good, and as though I was in more danger of being a burden to my friends, than likely to be of use to them. I may truly say that it is with fear and trembling that I open my mouth in any of these public meetings, lest I should dishonour the blessed cause of truth. She however, adds, "I do not by any means wish to complain, but, on the contrary, gratefully to acknowledge that we serve a good master."

She instructively recognizes the necessity for these dispensations of suffering, in order that, as an instrument in the divine hand, she might be rightly qualified to minister to others;—"being enabled, at times to rejoice in the hope that," as she expresses it, "these baptisms are for the proving of my faith, and fitting for further service in the church, as well as for the reduction of *self;* and *that* I frequently find to be far too predominant, even intruding itself into taking a share in the satisfaction, resulting from sacrifices which I believe have been made in the life." In 1812, Elizabeth Robson visited the families of friends in Manchester, in company with her brother Issac Stephenson: whilst thus engaged, she writes, after alluding to the very serious and exercising nature of the service, that they "had cause to be thankful" for the extension of "best help, and in being thought worthy to be employed in any little matter, if it be only like opening or shutting a door in the house of the Lord."

In the year 1813, she again left her home, with the before mentioned beloved relative, on a visit to friends in Ireland. In a letter to her dear husband, she speaks, with thankfulness, of their having been "strengthened to separate with calmness, and even with a degree of cheerfulness;—and adds, I believe those who stay by their necessary outward concerns, will also, as they are careful to keep near to the source of all true comfort, share in a feeling of sweet peace, with their partners whom they resign to the work: and oh! may this be thy case, my precious husband! may'st thou continue to be strengthened by that invisible arm, which alone can sustain in every season of trial; and I trust we shall each be engaged, when enabled to supplicate on our own account, to petition for each others' preservation. And oh, how near have I felt my dear precious children, it moves me much when I think of them."

Whilst on this visit, she penned the following deeply instructive lines, dated fifth month 23rd, 1813, "In the evening my mind was unusually comfortable and easy; indeed I felt something of an humble rejoicing—not very frequent with me; but I desire to be willing patiently to endure all the baptisms, which are seen needful for me, not only on my own account, but also on account of the body at large:"—yet, she adds, "I dare say but little about the latter; I have so many things to strive with, so many wrong propensities that might get the better, if I were not thus proved and tried.... *self* appears in so many different shapes, it would intrude itself upon almost every engagement without great care; *this left hand of self* would know, and take some credit for, what the right hand doeth, even after it has been done in sincerity of heart, as unto God and not unto men." She then speaks of her earnest desire to attain to that state of mind, in which she might experience a "*disinterestedness of self*," and proceeds, "Oh, it is a precious thing to be lowly and simple-hearted! to let self be of no reputation—to be willing to be anything or nothing, resigned fully either to do, or to suffer!" she adds the following encouraging remarks, "I believe that divine help is never more conspicuous than in our weakness—that, under feelings of weakness, what we have to deliver, is more pure and free from the mixture."

On quitting the province of Ulster, she thus alludes to the peace with which she was permitted to review their arduous engagements in that district. "'As we rode along, it seemed to arise sweetly on my mind, that my little labours were accepted; my heart overflowed with gratitude, and tears flowed from my eyes, under a grateful sense of the goodness and wonderful condescension of our heavenly Father, in thus dealing bountifully with me, not according to my deserts, but according to his abundant mercies; and desires were raised that I might be increasingly dedicated to Him."

It is deeply interesting to trace the footsteps of fellow travellers, who have passed before us the varied stages of the heavenly road; and it may be well to add a few more details of Elizabeth Robson's experience, as described by her own pen;—they are calculated to afford instruction and encouragement, especially to those who are similarly called upon to invite others to walk in the highway to the kingdom. Whilst visiting Friends in Cork, she thus alludes to the humiliating baptisms which she had to endure; "My mind was much exercised, and at times very low—the waters rose high, and appeared ready to overwhelm—I seemed to feel the weight of our engagement so closely, my own weakness so great, and discouragements of various kinds so poured in, that I was ready to say, 'I went down to the bottom of the mountains, the earth with her bars was about me, and the weeds were wrapped about my head:' I felt not the least ability publicly to espouse the cause of truth;—I *secretly* mourned and lamented my condition. I am very different from some others who can express their feelings to, and enjoy the sympathy of their friends, but I generally find it most conducive to my peace and strength to keep my feelings pretty much to myself. I believe that, when these low wading seasons are permitted, it is in order to deepen in the root, and we may be in danger of, in some measure, frustrating this design, if we seek help from others, instead of waiting the appointed time, until ability may be given to come forth." Here it may be remarked, that it was, throughout our dear friend's religious course, her concern that whilst preaching to others, she might know the great and all-important work of sanctification to be carried on in her own heart, and that her conduct and conversation might be such as would adorn the doctrine which she believed herself called upon to advocate.

Her deportment was remarkably unassuming, and the natural sweetness of her disposition was indicated by a cheerful and amiable demeanour, which commended her holy profession to the hearts of those with whom she associated, particularly to the youth; and even when passing through much conflict of spirit, she was concerned to attend to the injunction of the great master, "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret."

In 1814, Elizabeth Robson visited Friends in the western counties of England, and held meetings with many who were not in religious profession with us. After a favoured meeting with the miners in Cornwall, she writes, "It is particularly needful, in these gatherings, to keep very near to the opening, for I believe that when we exceed it, the overplus does no good, however ready they may be to hear; and when we cease before the opening closes, they are deprived of a part of that instruction which is designed; and, in either case, the instrument feels more or less of a burden. There are many different states; some hard hearts which are difficult to penetrate, and others seem built up in the form:—thus it requires a diligent labour, to get quite clear; and it is a great matter to be preserved from doing either too little, or too much. I want experience, and am often brought to see myself yet but a child."

In the year 1816, the mind of our dear friend was brought under much feeling, from a belief that her divine master required of her some service in his blessed gospel, in several parts of the continent of Europe, particularly with those who professed the principles of Friends. She entered on this arduous engagement, in company with our late beloved friend, Elizabeth Fry; they were also joined by our dear deceased friends, William and Charlotte Allen. After travelling through part of the Netherlands, Holland, Germany, and Switzerland, and experiencing, from time to time, renewed supplies of help, and qualification to labour in the vineyard of her Lord, the following lines were penned by Elizabeth Robson, at Yvenden, on the 6th of the ninth month: "This morning my mind was drawn into much inward quiet, and the merciful dealings of my heavenly Father with me, from my youth to the present day, were brought fresh into my recollection; and this passage of Scripture sweetly revived, 'Fear not,' &c.— 'When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.' When the poor mind is deeply tried, similar to passing through the water or through the fire, and deprived of all sensible enjoyment of good, how difficult is it for such then to believe that the divine arm is with them; but when a capacity is given to view the gracious dealings of the most high with our souls; how consoling is this gracious assurance! and oh, how precious did it feel to me then! My heart was bowed in reverent gratitude before Him, who hath hitherto been my gracious helper, and many times opened a way, where I could see no way to my own astonishment; my mind was thus occupied in sweet contemplation for a season, and my faith and confidence in the holy arm of divine power were renewed and strengthened."

The soul-confirming manifestation of divine regard thus extended to this dedicated handmaid of the Lord, appears strikingly to evidence the ever-watchful superintendence and preserving care of the shepherd of Israel, for in his inscrutable wisdom, a dispensation of a most afflicting and discouraging character was, when Elizabeth Robson penned the last memorandum, impending over her, and we may reverently believe that it was the gracious design of her divine master, by thus sealing upon her mind the promise of his unfailing love, to strengthen her for the season of trial then approaching; for in less than four days afterwards, one of this little company, Charlotte Allen, was seized with very alarming illness, at Geneva. After spending two weeks in assiduously nursing their suffering friend, whose decease soon afterwards ensued, it appeared right for Elizabeth Robson and Elizabeth Fry to proceed on the gospel mission, which had led them to that country; they reached Nismes on the 3rd of tenth month; here they were again made sensible of the continued loving-kindness of their almighty helper, and on leaving that place, Elizabeth Robson wrote the following lines: "Soon after we set off, I felt my mind drawn into silence, and such a flow of peace filled my heart for a considerable time, as I have seldom experienced, in which I rejoiced; and a song of praise was raised in my soul for the many favours extended, in divers ways, to me a poor unworthy creature. These two dear friends spent some weeks amongst those who profess our religious principles in the south of France, where they were strengthened to labour diligently, and there is cause to believe that their service, not only in that country, but also in the places which they had previously visited, was blessed to many. In a certificate from the Friends of Minden, their visit is thus alluded to: "By their ministry received of the Lord, both in meetings and in families, they have enlivened, watered, watched, and strengthened the seed of the kingdom of God, so that we have cause to be humbly thankful to the great Father for this extension of his favour."

Elizabeth Robson reached home in the second month, 1817, and on the 25th of that month, she writes, "my mind has been permitted to enjoy a peaceful calm." She proceeds with the humble acknowledgement that "the best" she "could do for the cause of truth was but a feeble offering;" yet, she adds, that her mind was "covered with gratitude." Under the same date, she speaks thus, of the seriousness of standing in so important a station in her own meeting: An "awful responsibility attaches to our being faithful in our different allotments, and my desire is that my attention may not be too much absorbed in my own concerns; but I am daily sensible of manifold infirmities, and renewedly convinced, that whether at home or abroad, engaged in religious service, or my domestic duties, nothing less than vigilance of spirit will do, maintaining the Christian warfare. On looking back at our late journey, and reflecting on the different parts of it, it has appeared to me, that notwithstanding we all had our close trials, yet surely we might say that mercy and goodness attended us throughout, that the protecting care of the shepherd of Israel was over us; under the consideration hereof, my mind has been deeply bowed in humble gratitude, and a song of praise raised in my heart for his merciful deliverances."

In the following year, our dear friend was again constrained, in the love of Christ, to leave her beloved family for the arduous engagement of visiting Scotland, particularly the northern parts, and the Orkney Islands. Previous to entering upon it, she speaks in a letter to a friend, of "being frequently involved in very deep and inexpressible exercise, fully known to none but the searcher of hearts."

In 1819, under date, fourth month, 21st, being then at home she thus alludes to some of her own individual exercises, particularly in reference to her engagements in the ministry in the meeting to which she belonged. "It is needful for the poor instrument to pass through a fresh baptism for every service; it is thus that the vessel becomes washed, and, I trust measurably made clean for the master's use; but oh! how soon do our old enemies appear again, after they have been apparently slain and self laid as in the dust. Thus am I reminded that this life is a continual warfare."

In a letter to a friend with whom she had been nearly united in gospel labour, dated eighth month, 25th, 1819, she writes, "I often feel myself a very poor creature, and wonder how it is that I should ever have anything to do in publicly advocating the precious cause of truth, seeming to be one of the weakest of the flock, but sometimes the command seems so clear, that there remains no doubt on my mind of its being the master's voice, and then I am afraid of withholding, and that peace is afforded that sweetens every enjoyment and makes hard things comparatively easy."

In the year 1821, Thomas and Elizabeth Robson removed with their family to Liverpool. Respecting this change of residence, Elizabeth Robson remarks, "I soon found an extensive field of labour opened for me, not only among Friends, but also among the people generally. Many public meetings were soon afterwards held in Liverpool and its vicinity, and in other parts of Lancashire. The sweet peace and cheerful composure which usually attended her at the conclusion of these engagements, evinced, as she frequently remarked, that she had not expended her own strength, and that he whom she was endeavouring faithfully to serve, was a good and gracious master.

With that dedication which marked her services, she continued to labour diligently amongst Friends and others in various parts of this nation, until the year 1824, when she entered upon a visit to the continent of North America. This engagement occupied four years, during which she had many deep baptisms and conflicts to endure. These were greatly increased by having to contend against the unsound principles so mournfully prevalent there at that time; herein she had often to encounter much opposition, yet she was enabled, in the spirit of meekness, unflinchingly to uphold our belief in the divinity and atonement of our Lord and Saviour Jesus Christ.

On being released from this arduous and extensive field of labour, she thus reviews some of the exercises that had attended her mind in the prospect of it, and also the help which had been mercifully granted in the performance of the service required of her. "This journey was what I had had a prospect of for many years. The awfulness thereof made me often shrink from it, and desire to be excused, and try if some other sacrifice might not be accepted instead of this, leaving my beloved husband and children, encountering the dangers of the seas and many other trials; but it appeared clear to my mind that nothing else would do, and as the time for its accomplishment drew nigh, the prospect, independently of all natural feelings, became increasingly serious; but as I endeavoured to keep quiet, I was mercifully sustained, and enabled to give up all into the hands of my great and merciful Creator. I was strengthened to part from my tenderly beloved husband, committing him and our dear children to the shepherd of Israel, who hath, blessed be his holy and adorable name, made good all his gracious promises to me to this very day. I have, during my stay in a foreign land, been very solicitous of returning at the right time, have often looked for a release, but the more I looked for it the faster I found myself bound where I was, until my way, without great anxiety on my part, gradually opened, and the prospect settled for returning in the ship which I came in. As the time of my departure from that land drew nigh, I felt that as it was a serious thing to go, so it was to return, and my spirit was often bowed in supplication to my heavenly Father that he would be pleased to direct my steps aright."

After arriving at her own habitation, she wrote as follows: "Thus, after many perils by sea and by land, and amongst false brethren, I was permitted, through adorable goodness, to reach my own dear home, and to meet my beloved husband and children in sweet peace, to our humble rejoicing; everlasting praise be ascribed to the Lord for his care and protection to one of the least of his flock."

In 1831, accompanied by her husband, she again visited some parts of the continent of Europe, holding meetings with those under our name, and with serious persons of other denominations in Germany, Switzerland, and the South of France. From the year 1832 to 1837, she continued to be diligently engaged in the discharge of various religious services; and in the year 1838, accompanied by her beloved husband, she embarked a second time for America, in which country she laboured abundantly, much to the comfort and edification of Friends. She also held numerous meetings with the inhabitants, both white and coloured, in many parts, not only where Friends are settled, but in other districts of the United States, remote from any of their meetings. We find the following memorandum written during the course of this journey: "My mind has at times been brought into great awfulness, especially in the night season, under a weighty sense of the work wherein I was engaged, when I have been led to examine the ground on which I am moving, being deeply sensible that nothing will find acceptance with the blessed master but what is of his own putting forth; and it is only by the renewed help which he is pleased to vouchsafe, that I am enabled to stand in the face of large assemblies and declare the truth as it is in Jesus to the people—a deeply humiliating service—but when the work is rightly performed, it is productive of sweet peace—but this is not always granted immediately; then, after having done the will of God, there must be a waiting for the promise, which is abundantly granted in the Lord's time—to whom be ascribed all praise and glory."

This dedicated servant of Christ returned home with her husband in the year 1842, and her heart filled with gratitude to her gracious Lord, reverently recounted the mercies extended to them during that arduous and weighty engagement. On board the Monongahela, in which they sailed for their native land, she made the following memorandum: "My mind this morning has been turned to view with thankfulness the many preservations we have received during our sojourn in America, wherein the tender care of our heavenly Father hath been experienced in many ways both in heights and in depths: and in many deeply proving seasons, he who formerly said to the winds and waves, 'Peace, be still,' hath been pleased in condescending love and mercy to speak peace to my tried and tossed mind. At times when all hath seemed dark, and I could see no way to move, by waiting upon him, he hath made the darkness light, and made my way plain before me, to my humbling admiration. When I have felt my strength was gone, both inwardly and outwardly, he hath been pleased to renew my strength every way, and to put a song of living praise in my heart. And thus, for his great mercy's sake, he hath brought up my soul out of the pit where there is no water, and caused the streams of love and life to flow sweetly, and enabled me again and again to testify of his goodness in the assemblies of his people. Yea, he hath seen meet to put a word in my mouth, to call people from darkness to light, and from the power of Satan unto himself. Many times in the night season, when very low, depressed, and discouraged, he hath revived my soul by his cheering and life-giving presence—giving me an assurance of his tender care being over me." She had regarded this visit to America as an evening sacrifice—and she was permitted to spend the residue of her days mostly in the quiet enjoyment of home, to which she had naturally a very strong attachment. She accompanied her husband to the yearly meeting in London, 1843—and during that solemnity, as well as at several other meetings, which occurred soon afterwards, her services in the ministry were peculiarly weighty and edifying. She attended the quarterly meeting in London in the sixth month, and was engaged in the exercise of the precious gift committed to her with much power and sweetness. Her love flowed towards her friends of that great metropolis, and in the eleventh month following, she informed her friends of a prospect that opened to her mind of some religious service amongst them. She was cordially liberated for the work, but He, whose ways are not as our ways, saw meet in his infinite wisdom to accept the resignation of her will, and the devotedness of her heart, and to cut short the work in righteousness. Whilst making preparations for the journey, she was seized with an attack of paralysis, which suddenly reduced her to a state of helplessness, and nearly deprived her of the power of speech. Under these circumstances, almost precluded from any expression, and awakening but at distant intervals to a transient state of consciousness, the patient endurance of her affliction, the calmness and serene repose which rested upon her countenance, and the precious feeling attending, furnished abundant evidence that all was peace within.

In this state she continued until the 11th of the twelfth month, when her purified spirit, freed from the shackles of mortality, was permitted, we reverently trust, through the mercy and mediation of our holy redeemer, to join the general assembly and church of the first-born, which are written in heaven, and the spirits of just men made perfect.

She died in the 73rd year of her age, having left behind her a bright example of humble devotedness to the cause of Christ, for whose service she was eminently gifted. She was sound and scriptural in doctrine, clear and appropriate in her illustrations of gospel truth, earnest and persuasive in her invitations to the wanderer, and comforting and encouraging to the true disciple of the Lord Jesus—a striking example of Christian simplicity, and of patience and resignation under many and varied afflictions. We reverently believe that, having filled up her measure of suffering and of service in the militant church, she is now united to that blessed company, who, "overcame by the blood of the Lamb, and by the word of their testimony," and who "loved not their lives unto death."

"The path of the just is as a shining light that shineth more and more unto the perfect day." Seldom has this declaration of Scripture been more strikingly verified, than in the Christian course of our late beloved friend ELIZABETH FRY, of Plashet, in Essex. She was the daughter of William Storrs Fry, and was born in London, in the year 1779.

It was her privilege to receive a liberal and guarded education, and to share the watchful oversight of a pious mother. Serious impressions were made on her mind, even in childhood; and she was very early brought under the precious and humbling influence of the fear of the Lord. Near the close of life, recurring to her youthful days, she mentioned to a friend, that when she attained her 14th year, her desires were as fervent to be dedicated to the Lord, as at any subsequent period. Whilst at school, and for many years afterwards, it was her frequent practice to record, in her memoradum books, such circumstances as came under her notice, that appeared to manifest the power, love, and wisdom of the Almighty, particularly such as related to that section of the visible church to which she belonged. As she advanced in age, her conduct and conversation became increasingly circumspect, and she was conscientiously concerned to act in accordance with the simplicity of her christian profession. Possessing a vigorous intellect, and a strong inflexibility of character, it was not without experiencing much of the operation of that all-powerful "word," which is "as a fire and as a hammer," that she was favoured to know her own will to become, in a good degree, subjected to the will of her heavenly Father. But, as it was her chief concern to "win Christ, and be found in him," she was enabled to continue steadfast under his baptizing power, and to bring forth the fruits of the Spirit, in humility and dedication to the cause of truth. Being endued with a good natural understanding, and preserved under a sense of her dependence on divine help, she became a very useful member of civil and religious society; and, although firmly attached to the principles in which she had been educated, her heart expanded in love to the disciples of Christ, whatever might be their denomination amongst men. In the year 1815, she removed into the compass of the particular meeting of Plaistow, having been previously acknowledged as a minister in our religious community, by the monthly meeting of Gracechurch street. In 1816, she accompanied our late dear friend Elizabeth Robson, on a religious visit to Friends of Pyrmont and Minden, and also to those who profess with us in France, as referred to in the preceding memoir. Their service in the gospel was not confined to our own society, and it was often attended with close trials of faith and patience; but they were sustained by their Almighty helper, and strengthened to labour to the comfort and edification of many. In her memorandums, penned during this journey, Elizabeth Fry writes, "Low times inwardly and outwardly—deep humiliation and abasement have been felt, under a sense of manifold weaknesses, but, through all, thankfulness has, I trust, been experienced, even for these dispensations, believing they do, if patiently endured, tend to the further sanctification of my soul."

In the following year, our dear friend accompanied a beloved elder sister in the gospel, Hannah Field from America, of whom also, a record is preserved in these Memorials. They travelled together in much near unity, through several parts of this nation, and, with the full concurrence of her own monthly, and when needful, quarterly meetings. Elizabeth Fry was subsequently engaged in many similar visits to friends and others, chiefly in company with her endeared sister Elizabeth Joseph Fry. They laboured together in the ministry through most of the counties of England and Wales; also amongst friends and others in Scotland, Ireland, and the channel Islands. In the exercise of her gift, her communications were sound and edifying, awful and searching to the unfaithful and to the transgressor, yet sympathising and encouraging to the sincere-hearted, she was concerned to approve herself a faithful steward of the grace of God; and, even in things which to many might appear to be unimportant, she was careful to adhere to what she believed to be consistent with the divine will—she was remarkable for great uprightness of character; and whilst tenderly careful not to wound the feelings of any, she was also strengthened to speak the truth in love, without partiality and without hypocrisy.

Our dear friend was of a delicate constitution of body; and, during the last few years of her life, she suffered much from frequent interruptions of health. Near the latter part of the year 1843, she became very ill from the effects of a severe cold, and her enfeebled frame gradually sunk under increasing disease. Her pain was, at times very acute, but her patience and gentleness were remarkable. She frequently expressed her earnest desire to be enabled to wait all the appointed time. On the 27th of first month, 1844, to a friend who was visiting her, she said, "I feel very poor and stripped—I have nothing to trust to but mercy." Some weeks afterwards, she said to the same friend, "I have felt, of late, very peaceful—I have no anxiety as to the issue of this illness—not an anxious thought." Sometimes I think it must be that I am deceived about myself in feeling so peaceful." After a short pause, she added emphatically, "I *do* trust that I am *not* deceived." As the spring advanced, there appeared sometimes a partial amendment in her health, but when this was alluded to by those around her, she evinced that she had no desire to recover, but that her hopes and prospects were all directed towards a better and an enduring state of existence. One evening, her beloved companion, after sitting beside her in solemn silence, remarked, with thankfulness, what a sweet covering of peace was spread over them; the dear invalid replied, "Yes—through unmerited love and mercy, 'quietness as a canopy covers my mind.'" On another occasion she said, she had desired to be searched by the Spirit of Truth, and had adopted the language of the Psalmist, "Search me, O God! and know my heart; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." She added, that she had also uttered the petition, "Remember not the sins of my youth, nor my transgressions: according to thy *mercy*, remember thou me, for thy goodness' sake, Oh Lord!" She said that, although she had known these deep searchings of heart, yet, from the beginning of her illness, she had been favoured with peace, and had endeavoured, in childlike simplicity, to say, "Thy will be done." The habitual clothing of her spirit was deep humility; and she repeatedly said, "It is all of mercy—'we love him because he first loved us.'" She added, that she had been led to meditate on the offering of the scape-goat, and on the sacrifice of atonement, which Aaron was commanded to offer for himself and his house, and for all the people of Israel; expressing her sense, that even the holy things needed the application of the cleansing blood of Christ. On the 7th of fourth month, after some friends had sat with her in solemn silence, she expressed, with much weight, some of her experience during her late months of indisposition; and said, "There is a passage of Scripture that has often occurred to my mind, since I have been laid up here, and I believe it may be right for me now to revive it; "The Lord is good, he is a strong hold in the day of trouble, and he knoweth them that trust in him.' I have *found* him to be a strong hold, and I can encourage all of you, my dear friends, under *every* dispensation, to trust in him. May all who love the Lord, and who desire, however feebly, to serve him, cast all their burdens upon him, for he *will* sustain them; and, whatever may be their trials or discouragements, he will enable such, in humility and sincerity of heart, to say, 'Thy will be done.'"

She felt a deep solicitude for the best welfare of her younger relatives and friends; and expressed her desire that they might become sensible of the great importance of true dedication of heart to the Lord, and of the solemn responsibility that rested upon them, to devote their time and talents to his service. To a dear friend who visited her, she spoke of her concern, that such as were intrusted with a large share of the treasures of time, might be encouraged in the *liberal* distribution of their abundance; alluding to the poor widow, who cast two mites into the treasury; of whom our Lord declared that she, of her penury, had given more than those, who, having much, had brought rich gifts to the offerings of God. She greatly prized seasons of entire silence, and sometimes, after these occasions of solemn mental introversion, she expressed her sense of the divine presence, saying, "All is peace."—"Perfect peace." She often evinced that she longed to depart, and to be for ever with the Lord, but she frequently also repeated her desire, that she might be enabled patiently to wait all the days of her appointed time until her change should come. Early in the sixth month, she received a visit from the Vicar of ——. On his saying to her, that he felt it "a privilege to have that opportunity of seeing one, who had so devoted her life to the service of God;" she replied, with great feeling, "Oh, if I have, in *any* way, been enabled to glorify the Great Master, it is all of mercy—all of grace, from first to last. Thou know'st there is that passage in Scripture, 'We love Him, because He first loved us.'" After a pause—continuing to address her visitor—she added, with peculiar emphasis and solemnity, "I have been baptized with Christ's *own baptism* —'*with the Holy Ghost and with fire*'—I have been regenerated, and born again of the Spirit. *What can I want more!*" The visitor was much affected, and he expressed his comfort respecting her spiritual state.

Sixth month, 12th.—On a friend, who had called on her, taking leave, she said, "I particularly wish that it may be known to my friends, that I have been brought to the deepest state of self-abasement, that I have *nothing* to trust to, but *mercy*. I may truly say, that I have been brought to that state, in which I could exclaim, 'I am a worm, and no man'—I can indeed acknowledge that it is, 'Not by works of righteousness that we have done, but of His mercy He saveth us; by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Lord."—repeating, with great emphasis, "*Through Jesus Christ our Lord.*"

One night, when in much suffering, she remarked, "I have not expressed so much as some, as to my own feelings; but you know the foundation on which I have built; and there I rest day and night."

On the 17th of sixth month, the dear invalid remarked, that, very forcibly had those words of Holy Scripture, been brought to her remembrance, "Pray without ceasing." "Oh," she said, "I do feel the need of *constantly* living in the *spirit of prayer*:—not always using words; but of being in the *very spirit of prayer*." She afterwards remarked, "*Here* is the *place for prayer*; *heaven for praise*;" but presently added, "*Here* is also, at seasons, the place for *praise*."

Sixth month, 19th.—On two friends, to whom she was tenderly attached, calling to take leave of her, previous to their going to a distant part, she expressed her firm trust in the love and mercy of her God and Saviour, and that, when her friends might hear that she was gone, they would have cause to rejoice. On embracing them, for the last time, she shed tears; and said, "It is painful to part with those whom we love—but I have *deep* peace at the bottom, and *unshaken hope*." The last time that she requested her endeared companion to read to her from the Holy Scriptures, was on sixth day evening, the 21st of sixth month. The portion selected was part of the seventh chapter of the Revelations, commencing at the thirteenth verse; "What are these which are arrayed in white robes? and whence came they?" the concluding verses of the chapter were read; and at the last words, "God shall wipe away all tears from their eyes," the precious invalid, with great solemnity and emphasis, added—"*for ever*." On the following day, she was again attacked with very acute pain; which, however, partially yielded to the usual remedies. It was evident from the expression of her countenance, and her clasped hands, that she was much in prayer. She said to one of her faithful attendants, that she did "*often* pray, though not vocally." The conflict from bodily suffering was great; but she was preserved in patience and quiet submission, and said that she could apply to herself those lines:—

"Jesus, who is the best of friends,
To thee, nor loss nor harm, intends;
Though tossed on the most boisterous main,
No wreck thy vessel shall sustain."

A few evenings before her death, she said to a beloved niece, "I long to go—I long to be singing the song of praise." When the solemn close approached, she was fully aware of it, and said she was entering the valley; expressing her belief that she should be safely supported through it, and that the shepherd was with her. Early in the last night of her life, when the vital spark was receding from the mortal tenement, she alluded to the coldness that was gradually pervading her frame; and exclaimed, with energy, "Welcome death! welcome death!" Soon afterwards she said, "It is done, it is done." Her respiration, which for some days had been attended with great difficulty, was now become grievously oppressed. She continued, however, through several hours, patiently awaiting the moment of release, being quite sensible, and sometimes speaking a few words to those who watched in deep and tender solicitude this last conflict of nature. At length, perceiving herself to be sinking, she evinced a desire to take leave of them. She beckoned to them, and, with a countenance indicative of joy, said, "Come, all, all, all come!" Then she threw her arms around her companion and kissed her, in the same way she embraced her niece and her two servants, who, with most affectionate assiduity, had nursed her throughout her lengthened illness. She then made one more effort, repeating this farewell token of her love to her endeared companion; after which, she lay for a few minutes in perfect stillness; her breathing, though perceptible, was become easy; a heavenly solemnity pervaded the chamber, when her spirit ascended, as we reverently believe, surrounded with light, triumphant in joy, to her mansion of glory in the kingdom of God. May those whom she loved, and has left a little behind, press forward with humble, yet confiding hope, towards the same blessed inheritance. To them the glorified Redeemer saith, "Surely, I come quickly." May their spirits be found waiting for the appearing of their Lord, prepared, through the power of living faith, to utter the responsive language, "Amen—even so, come, Lord Jesus!"

CONCLUSION.

Whilst tracing the Christian course of many whose experience has been recorded in the pages of this volume, how deeply instructive and how encouraging are the evidences, that a soul-animating faith in the efficacy and all-atoning virtue of the blood of Jesus, (which, when applied to the heart by the sanctifying power of the Holy Spirit, cleanseth us from all sin,) has been found sufficient to anchor the immortal spirit on the Rock of Ages, and to prepare it to enter, with hopes full of immortality, on the awfully mysterious realities of an invisible and never-ending state of existence.

Reader—if it has happily been thy chief concern to obtain the like precious faith—"may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, stablish, strengthen, settle" thee. But if, on reading these lines, "the faithful witness"—the Spirit of him, whose "eyes" are "as a flame of fire," penetrating the most secret recesses of the heart, should testify that the fleeting pursuits of time have too much engrossed thy attention, and veiled from thy view the infinite importance of seeking "first the kingdom of

God, and his righteousness"—mayst thou become solemnly impressed with the danger of delaying, even for a moment, to come unto Christ, to seek, in deep humiliation and penitence of soul, to be reconciled to the Father through him: that so, by yielding to the converting influence of Divine grace, thou may'st no longer live unto thyself, but unto him who died for thee, and rose again. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

THE END.

Shlan